

2000

J. Longe

A

R E V I E W
O F T H E

Doctrines of the Reformation,

With an Account of the several Deviations to the
present general Departure from them.

In a Series of LETTERS to a young Gentleman
designed for the Ministry.

In which, among other Things, it is intended to shew in what Sense the
Doctrinal Articles of the Established Church were understood by the Re-
formers, and most eminent Divines before the Restoration; to confirm
that Sense by Scripture, and to prove that they are incapable of an Arian,
Socinian, or Arminian Construction.

By THOMAS BOWMAN, M.A.

Vicar of MARTHAM, NORFOLK.

Though Arminianism may be said to have become predominant among the
members of that church, or at least to have lent its influence in mitigating
some of its articles in the private sentiments of those who subscribe them;
yet the thirty-nine Articles of the Church of England still maintain their
authority. Mosheim Eccles. Hist. vol. II. p. 574.

If unto the authorities drawn out of the Scriptures and Fathers, a true dis-
covery were added of that Religion which antiently was professed in this
kingdom, it might prove a special motive to induce my poor countrymen
to consider a little better of the old and true way, from whence they have
hitherto been missed.

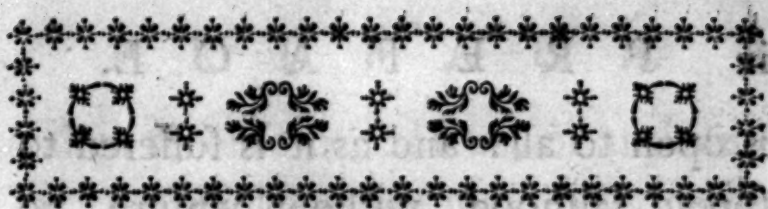
Archbishop Usher. Preface to a Discourse of the Religion pro-
fessed by the antient Irish and British.

N O R W I C H :

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and the Rest of the Bookfellers in Town and Country.





P R E F A C E.



F it should be asked, Why do you chuse this subject rather than another? I answer, Because there are few in which the publick are more interested, or with which they are less acquainted. “We have been nursed up (says one) and educated in false doctrines these many years.” And yet it is generally supposed that whatever comes from the pulpit is true. But will it not give offence? To that I am not careful to answer. The press

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is open to all: and as it is suffered to spread falshood, without censure, no one can justly blame me for making it the vehicle of truth. 'Tho' there are near ten thousand who are constantly in the ministry of the established church, I would not suppose there is a single person whose public discourses are inconsistent with his private sentiments. Yet as it is undeniably true, that by far the greater part do not preach agreeably to the articles which they have subscribed; it is not uncharitable to imagine that numbers have taken things upon trust, have enter'd into the ministry, without knowing, or duly considering what are the doctrines of the church of England.

If there is among us no regular education for the ministry — (and I must own I know of none) — no care taken

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taken to enforce the true, or any sense of the articles—we may easily credit what Bp. Burnet long ago said, and fear that the case is not much better in our own day.— ‘ The much greater part
 ‘ of those who come to be ordained
 ‘ (says he) are ignorant to a degree
 ‘ not to be apprehended by those who
 ‘ are not obliged to know it. The
 ‘ easiest part of knowledge is that to
 ‘ which they are the greatest strangers;
 ‘ I mean the plainest parts of the scriptures, which they say, in excuse of
 ‘ their ignorance, that their tutors in
 ‘ the universities never mention the
 ‘ reading of to them; so that they can
 ‘ give no account, or at least a very
 ‘ imperfect one, of the contents even
 ‘ of the gospels. Those who have
 ‘ read some few books, yet never seem
 ‘ to have read the scriptures. Many
 ‘ cannot give a tolerable account even
 ‘ of

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‘of the catechism itself, how short
 ‘and plain soever. They cry, and
 ‘think it a sad disgrace to be denied
 ‘orders, tho’ the ignorance of some
 ‘is such, that in a well regulated state
 ‘of things, they would appear not
 ‘knowing enough to be admitted to
 ‘the holy sacrament.’ (PASTORAL
 CARE, 3d edit. Preface.)

If no information is given of the
 several deviations from the articles,
 from the time of the Reformation till
 now—if any one may without danger
 of deprivation, suspension, or even of
 animadversion, embrace and teach
 what doctrines he pleases; no won-
 der if those who are inclined to read
 before their admission into the ministry,
 should chuse what authors (and of
 course what opinions) they please, or
 follow the taste of those to whom
 they

P R E F A C E. vii

they apply for information; and so enter into orders without a suspicion of any thing being amiss. In a word, if it is kept secret that the body of our clergy have departed from their articles for above an hundred and twenty years, (ever since the time of Abp. Laud) and no writers are recommended but such as have lived since that time; no wonder that many should enter into the ministry, without any acquaintance with the doctrines of that church, in which they intend to serve; and that when they hear of any who preach agreeably to the articles, should consider them as setters forth of strange doctrines, and join with, or even encourage, the people to treat them with contempt, and reproach.

BUT as subscriptions of all kinds are serious things, those which are connected

That many alterations have been made in y^e Estab^d Church since y^e Reformation, tho^t the main body & essentials of it have continued the same. See Dr. Abbotson's Acamp. 27, &c

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— nected with the sacred office are more particularly so. And therefore should be duly considered before they are made. It is no light matter for a person solemnly to declare he believes a thing to be true, when he knows nothing about it. But what is it to subscribe that he verily believes such a sett of articles, when understood in the literal and grammatical sense, are agreeable to the word of God, when perhaps he never read, at least never compared them with the scriptures? How can we suppose he has a just sense of sacred things, of the importance of souls; that he is inwardly moved by the Holy Ghost to take upon him the ministerial office, to seek for Christ's sheep that are dispersed abroad, to feed the church of God which he hath purchased with his own blood! How can he expect a blessing on his endeavours,

or

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or that the Lord should suffer him to profit his people at all! Yet there is abundant reason to believe this is the case with thousands—I desire with shame and humiliation, to acknowledge it was my own. Yet, I trust, I have obtained mercy. And I heartily wish that the like mercy may be granted to all my Brethren who have need of it. But, if there were only a few who had acted thus, when we consider the importance of the ministry, and the strict account that every one engaged therein must give, when the chief shepherd shall appear; it would be necessary that every one should prove his own work, should consider whether he entered upon it, with or without a proper knowledge of those articles, which he has subscribed to be agreeable to the word of God. And with regard to the laity,

P R E F A C E

there is scarce any thing more absurd or deserving of pity, than that they should profess themselves members of the established church, while they are ignorant of its doctrines.

SUCH then being the present state of things, it is highly necessary that this subject should be treated of at large, whether men will hear, or whether they will forbear.

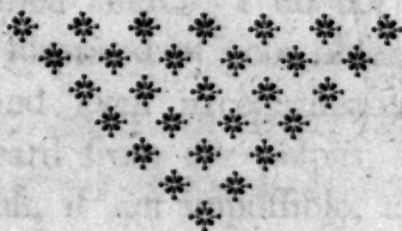
SOME perhaps may think it their interest to offer something as an answer to this. If any thing material should appear, (which I do not expect to see) I shall think it incumbent on me to reply to it, or acknowledge wherein I err. But I hold myself under no obligation to take notice of any cavils that may be raised, perhaps only to keep up the farce a little longer,

or

P R E F A C E, xi

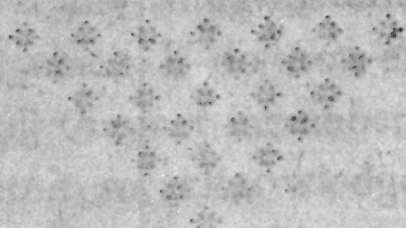
or obscure the truth that it may not be so clearly discerned.

I hope the love of truth is my chief motive for engaging in this disagreeable subject. And if what I have said should be the means of opening the eyes of any, and shewing them how they have been imposed upon, may they give God his glory, and pray for the meanest of his instruments.



LETTER

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LETTER I.

DEAR SIR,



Am satisfied with the reasons you give, and heartily approve your design of entering into the ministry. There is perhaps no station of life in which you may be more useful, or more reasonably expect to promote the glory of that Being whom all are bound to serve. The preference you give to the established church, I do not wonder at. Nor am I surprized at your observation, that different and even irreconcilable doctrines may be heard from our pulpits, so that it is very difficult, if not impossible, to know by our preaching, what are the real doctrines of the church of England. The same remark has been often made, yet we have a sure way of determining this question. Her articles are an avowed declaration in what manner she

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- understands the scriptures. And a conformity to these she expects from all her members, — whether clergy or laity. They were compiled, as every public profession of faith is, *to avoid diversities of opinion*. They are, by command, — to be understood in the *literal and grammatical* sense. And if any pretend an ambiguity in some of the words and phrases in which they are drawn up, the intended meaning of such — expressions may be learned from the works of the compilers, many of which are extant.

This island was early favoured with the sound of the gospel. Some suppose, within a few years of the death of its blessed Author. Be that as it may. History abundantly testifies that we have at different periods, embraced various and even irreconcilable sentiments — that truth and error have alternately prevailed among us — and that, notwithstanding error and superstition reigned triumphantly for several ages together, true religion always had its advocates, and some might be found who worshipped God in spirit and in truth.

- About the middle of the sixteenth century, our clergy had so far departed from the model of the primitive times, that a reformation was found necessary, and almost universally desired. Instead of being examples to the Flock, labouring

(a) as to the designed use of the Articles with regard to the Laity. See Ridley's 2^d Lett. to a Confess. p. 132

(b) Not if the compilers were in some points of different opinion, & agreed to touch the Articles in a general way which did not reach the substance of the matter.

bouring in the word and doctrine, and having their conversation in heaven; they minded earthly things, grasping at riches and preferments, and serving the interests of luxury and sensuality. They were ignorant of the way of salvation, though they had solemnly engaged to instruct others in it. They held for doctrines the commandments of men, and made the word of God of none effect through their traditions. They took away the key of knowledge, not allowing the people the free use of the scriptures in the only language they understood. And if any were zealous to instruct them, to acquaint them with the truth as it is in Jesus; they were sure to oppose, load with infamy, harass, distress, and frequently persecute them, even unto death for so doing. It is easy to imagine that these things produced dreadful effects among the people.

In such a languishing state was religion, when providence interposed, in the reign of Edward the Sixth, to remove these scandals, and reform our sadly corrupted church. This pious prince did not live long enough to finish the great and glorious designs he had formed and had at heart. Yet much was done. An important change was made. The absurdities of popery were pointed out and gradually

A 2

laid

H. B. Ridley 2^d Letter p 138.

laid aside. The people had the free use of the scriptures in their own tongue, and men of learning and piety were encouraged.

Soon after the king's coronation, in the year 1547, a Book of plain discourses, drawn up chiefly by archbishop Cranmer, was published, and delivered to the clergyman of every parish, at the national visitation, which was then held for reforming the churches. (Fuller's Ch. Hist. B. VII. p. 384. Burnet. Oldmixon's Hist. of England, Vol. I. p. 158.) This is the same with our first Book of Homilies, which contains an easy and judicious explanation of the fundamental truths of the gospel.

In the next year a Book of Common Prayer, * wholly in English, was published with the authority of parliament. In the year 1549, a second Translation of the Bible was set forth, and (as Fuller expresses it) not only *suffered* to be read by particular persons, but *ordered* to be read over yearly in the congregation, as a particular part of the divine service. In the year 1552 came out a Short Catechism, said to be drawn up by Dr. Poynt, bishop of Winchester. And in the same year were published forty-two articles of religion. These articles
were

* The Litany had been permitted in English, by Henry VIII. in the year 1545. (Fuller).

were designed to express the faith of the church of England: and are entitled, "Articles agreed upon by the bishops and other learned men in the convocation held at London in the year 1552, for the avoiding a diversity of opinions, and establishing consent touching true religion. Published by the king's authority." But, notwithstanding this title, few of the convocation ever saw, much less formally consented to them before they were published. Nor had they the sanction of parliament. This is evident from what passed at the next convocation, in the succeeding reign, in which Cranmer was charged with acting fraudulently in this matter. He acknowledged that the articles were published without the consent of the convocation, but freed himself from the charge of fraud, by declaring that he was ignorant of the title under which they were published. (Fuller, B. VII. p. 421. Oldmixon, Vol. I. p. 193. Burnet, Vol. III.)

By these means the face of religion was changed, and the sentiments of those who had the greatest share in bringing about this change were made known. But there was yet no *legal* declaration what were the doctrines of the church.

) After

After the horrid interruption of the reformation, during the reign of queen Mary, at the beginning of the reign of queen Elizabeth, the liturgy was a third time reviewed and altered. In January 1562-3, the forty-two articles published by king Edward were, in some few particulars of no great consequence, altered and reduced to thirty-nine. But it was not till several years after, viz. in the year 1571, that they received the authority of parliament. (Fuller, B. IX. p. 72. Oldmixon, p. 331.) At which time they became, and ever since have continued to be, the avowed confession of the faith of the church of England. These every one is obliged to subscribe, and declare that he does it willingly and from his heart, before his admission into the ministry; and moreover, that he acknowledges all and every article therein contained to be agreeable to the word of God. Before *institution* to the care of souls, he is, in the presence of his diocesan, obliged to subscribe the three articles of the thirty-sixth canon, and yield his assent and consent to all the articles comprized in a Book entitled, "Articles whereupon it was agreed, &c." And soon after his *induction* to the legal right to the profits annexed to his office, he is obliged to read these articles in the presence of his people,

L E T T E R I.

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in the time of divine service, and declare his unfeigned assent and consent to them. — Let us now see what doctrines are contained in them.

A R T. IX.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is † very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronema sarcos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for those that believe and are baptized; yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

A R T.

† The original is, *quam longissime*, as far as possible.

A R T. X.

The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

A R T. XI.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, as more largely is expressed in the homily of justification.

A R T. XII.

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that

that by them a lively faith may be as evidently known, as a tree discerned by its fruit.

A R T. XIII.

Works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not out of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

A R T. XVII.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose, by his spirit working in due season; they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they

B

be

be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy, they attain to everlasting felicity.—As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God; so for curious and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God."

In

In these articles it is plainly acknowledged that—salvation is wholly by grace, by the free gift and unmerited favour of God through Jesus Christ, and on no account for the sake of our own works or deservings. It is positively declared—that we are by nature *totally* depraved, *so that the flesh lusteth always contrary to the spirit*, and on this account *deserve God's wrath and damnation*. (Art. IX.)—that, since the fall of Adam, we have neither will nor power to do good works till we receive the grace of God. (Art. X.)—that we are accounted righteous *only* for the merits of our Lord Jesus Christ, by faith. (Art. XI.)—that nothing we can do before we are justified by faith in Christ, can make us meet or recommend us to receive the grace of God, but all that is done before justification has the nature of sin. (Art. XII. and XIII.)—that the reason why any are saved, and why one is saved rather than another, is the good pleasure of him, who ordereth all things after the counsel of his own will. It is, because he hath from all eternity decreed to deliver them from curse and damnation, and to bring them, by Christ, to everlasting salvation. (Art. XVII.)

That this is the intended meaning of these articles may be learned from the Homilies;

which (to use the words of Art. XXXV.) “contain a godly and wholsome doctrine, and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people.” — Our miserable state, with the cause of it, and our helplessness, by nature, are thus set forth.

“Of ourselves, and by ourselves, we have no goodness, help, or salvation; but contrariwise sin, damnation, and death everlasting. — In ourselves (as of ourselves) we find nothing whereby we may be delivered from this miserable captivity, into which we are cast, through the envy of the devil, *by breaking of God's commandments in our first parent Adam.* We are all become unclean, but we are not able to cleanse ourselves, nor make one another of us clean. We are by nature the children of God's wrath, but we are not able to make ourselves the children and inheritors of God's glory. — Of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed.” (2d. part of the Sermon of the Misery of Man.)

In the Sermon on the Nativity, speaking of Adam after the fall, it is said, “Instead of the image of God, he was now become the image of the devil, instead of the citizen of heaven, he

he was become the bond-slave of hell, having in him no one part of his former purity and cleanness, but being altogether spotted and defiled; infomuch that now he seemed to be nothing else but a lump of sin, and therefore, by the just judgment of God, was condemned to everlasting death. This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been born. But it fell not only on him, but also on his posterity and children for ever, so that the whole brood of Adam's flesh should sustain the self-same fall and punishment, which their forefather by his offence most justly had deserved. St. Paul, in the 5th. Chap. to the Romans, saith, "By the offence of only Adam, the fault came upon all men to condemnation, and by one man's disobedience many were made sinners." By which words we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal and subject unto death, having in themselves nothing but everlasting damnation both of body and soul. They became (as David saith) corrupt and abominable, they went all out of the way, there was none that did good, no not one." That

That we are justified by faith only in the merits of Christ, and that our works have not the least share in our justification, we may learn from these passages.

“Whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any of our desert or deserving, to prepare for us the most precious jewels of Christ’s body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that do truly believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him every true christian man may be called a fulfiller of the law.” (Serm. of Salvation.) “And this justification or righteousness, which we so receive of God’s mercy and Christ’s merits, embraced by faith, is taken, accepted and allowed of God, for our perfect and full justification.” (Idem.) “We put our faith in Christ, that we are justified by him only, that we be justified by God’s free mercy, and the merits of our Saviour Christ only, and by no virtue or good works of our own that is in us, or that we can be able to have,

have, or to do for to deserve the same: Christ himself only being the cause meritorious thereof." (Serm. of Salvation 3d. part.) "Let us confess with our mouths and heart, that we be full of imperfections: Let us know our own works of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of our justification by our merits or works." (of the Misery of Man, 2d. part). "There can be no work of any mortal man (be he never so holy) that shall be coupled in merits with Christ's most holy act." (Sermon for Good-Friday). — "Our own act to believe in Christ, or this our faith in Christ, which is within us, doth not justify us, and deserve our justification unto us, for that were to count ourselves to be justified by some act or virtue that is within ourselves." (Of Salvation p. 2.)

Moreover it is evident that we can do no works acceptable to God, till we have faith; *i. e.* till we are justified: and likewise, that we can do nothing to make us meet or recommend ourselves, to receive the grace of God.

"Without faith all that is done of us is but dead before God, although the work seem never so gay and glorious before man." (Of good works annexed to faith). — "When the
faith

faith of Christ is not the foundation, there is no good work, what building soever we make." (Idem). — "All the life of them that lack the true faith, is sin." (Idem.) — "No man doth good works, to receive grace by his good works; but because he hath first received grace, therefore consequently he doth good works." (Of Fasting p. 1.) — "Good works go not before in him which shall afterward be justified, but good works do follow after when a man is justified." (Idem.) — "The first coming unto God is through faith." — "Without it can no good works be done." (Of Faith p. 1.)

Nor is it less evident that the whole of our salvation is ascribed to the mere mercy of God through Jesus Christ.

"We have heard the tender-kindness and great mercy of God towards us, and how beneficial he is to us for Christ's sake, without our merits or deserts, even of his own mere mercy and tender goodness." (Misery of Man p. 2.) — "It is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without our merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his heavenly kingdom." (Of Fasting p. 1.) — "All spiritual
gifts

gifts and graces come especially from God. Let us consider the truth of this matter, and hear what is testified. first of the gift of faith, the first entry into a christian life, without which no man can please God. For St. Paul confesseth it plainly to be God's gift, saying, faith is the gift of God. And again St. Peter saith, It is of God's power that you be kept through faith to salvation. It is of the goodness of God that we falter not in our hope unto him. It is verily God's work in us the charity wherewith we love our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his merciful hand to raise us up. If we have any will to rise, it is he that preventeth our will, and disposeth us thereto. If after contrition we feel our consciences at peace with God through remission of our sins, and so be reconciled again to his favour, and hope to be his children and inheritors of everlasting life: Who worketh these great miracles in us? Our worthiness, our deservings and endeavours, our wits and virtue? Nay verily, St. Paul will not suffer flesh and clay to presume to such arrogancy, and therefore saith, "All is of God which hath reconciled us to himself by Jesus Christ." (For Rogation-week p. 3.) — "Let us by such virtues

as ought to spring out of faith, shew our *election* to be sure and stable." (Of Faith p. 3.)—
"God of his mercy and especial favour towards them whom he hath appointed to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that although by their sinful living outwardly, they seemed before to have been the children of wrath and perdition, yet now the spirit of God mightily working in them, unto obedience to God's will and commandments; they declare by their outward deeds and life, in the shewing of mercy and charity (which cannot come but of the spirit of God, and his especial grace) that they are the undoubted children of God, appointed to everlasting life. And so, as by their wickedness and ungodly living, they shewed themselves according to the judgment of men, which follow the outward appearance, to be reprobates and castaways: so now by their obedience unto God's holy will, and by their mercifulness and tender pity (wherein they shew themselves to be like unto God, who is the fountain and spring of all mercy) they declare openly and manifestly unto the sight of men, that they are the sons of God, and elect of him unto salvation." (Of Alms-deeds p. 2.)

You

You see then that the Homilies harmonize with the Articles, clearly and fully shewing the sense in which they are to be understood. The Litany and Public Offices of the church likewise speak the same language.

“ And make thy *chosen* people joyful.” (Suffrages.) “ O God, from whom all holy desires, all good counsels, and all just works do proceed.”—(2d. Coll. at Even. Prayer.)

“ That it may please thee to illuminate all bishops, priests and deacons, with true knowledge and understanding of thy word.”—That it may please thee to *give* us an heart to love and dread thee, and diligently to live after thy commandments.”—That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the spirit.”—That it may please thee to *give* us true repentance.” (Litany.)

From the COLLECTS.

“ Almighty God, who madest thy blessed Son to be circumcised and obedient to the law *for man*.” (Circumcision.)

“ —That they who do lean *only* on the hope of thy heavenly grace.” (5th. Sunday after Epiphany.)

“ O Lord God, who seeſt that we put not our truſt in any thing that we do.” (Sexageſima.)

“ Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs.” — (Aſh-Wedneſday.)

“ Almighty God, who ſeeſt that we have no power of ourſelves to help ourſelves, &c.” (2d. Sunday in Lent.)

“ By whoſe ſpirit the whole body of the church is governed and ſanctified.” (2d. Coll. for Good-Friday.)

“ We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help, we may bring the ſame to good effect.” (Eaſter-Day.)

— “ Almighty God, who haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life.” (2d. Sunday after Eaſter.)

“ Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe.” (4th. Sunday after Eaſter.)

— “ O Lord, from whom all good things do come, grant to us thy humble ſervants, that
by

by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same." (5th. Sunday after Easter.)

"God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy spirit, grant us by the same spirit, to have a right judgment in all things, &c." — (Whitsunday.)

"Grant to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will." (9th. Sunday after Trinity.)

— "That they may obtain their petitions, make them to ask such things as shall please thee." (10th. Sunday after Trinity.)

— "Of whose only gift it cometh that thy faithful people do unto thee true and laudable service." (13th. Sunday after Trinity.)

— "Who didst give to thine Apostle Bartholomew truly to believe." (Collect for the Day.)

"Above all things, ye must give most humble and hearty thanks to God the Father, the Son and the Holy Ghost, for the redemption of the world by the death and passion of
our

our Saviour Christ both God and Man; who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life." (Communion.)

"Most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion." (Idem.)

— "Beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine *elect*, and to hasten thy kingdom." (Burial-Service.)

— "Though we be tied and bound with the chain of our sins yet let the pitifulness of thy great mercy loose us." (After the Prayer for all sorts and conditions of men.)

"Forasmuch as of thy mere favour and love thou hast not only created us to thine own similitude and likeness, but also hast *chosen* us to be heirs, with thy dear Son Jesus Christ, of that immortal kingdom which thou preparedst for us from the beginning of the world, &c." (Morning Prayer for private houses, at the end of the singing Psalms.)

Give

Give me leave to add a few passages from the offices for ordination.

It is declared to be the duty of a priest, "to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." It follows, "Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood."

The bishop is thus exhorted, "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost."

In the exhortation to the priests it is said, "Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought and have need to pray earnestly for his holy spirit."

After they have declared they have a mind and will for this important office, the Prayer both for bishop and priest runs thus—"Almighty God, who hath given you this will to do all these things; grant also unto you strength
and

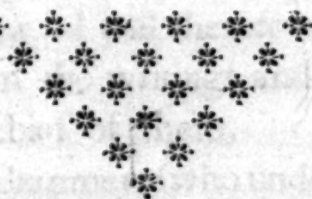
and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ."

Every person, before his admission into the ministry, subscribes not only that the *Articles* are agreeable to the word of God; but also, that "the Book of Common-Prayer, and of ordering of bishops, priests and deacons, containeth in it nothing contrary to the word of God." We learn from Art. XXXV. that the "Homilies contain a godly and wholesome doctrine, and therefore they are to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people." So that the Articles, Homilies, and Liturgy, contain the genuine doctrines, and are the standing confession of the faith of the church of England. And the leading doctrines therein are evidently these which follow.

That we are by nature children of wrath, miserable, helpless, unable to do a good work, or think a good thought, without the preventing grace of God — that we can be justified only by faith in the death and obedience of Jesus Christ; not for the sake of our faith, as the procuring cause of our justification, but for the alone meritorious righteousness of Christ — that we can do nothing acceptable in the
fight

fight of God, till we are justified by faith in the merits of Christ — that repentance and faith are the free gifts of God — that after we are justified, it is God who worketh in us both to will and to do that which is good — that we are saved of mere mercy and favour, not, on any account, for our deservings; but because it was the good-will and pleasure of God, before the foundation of the world, to *choose* us in Christ, and *ordain* us to eternal salvation through him.

I am your's, &c.

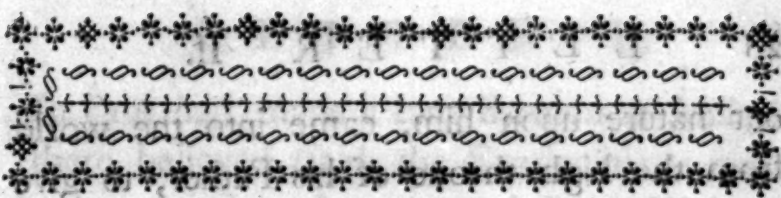


L E T T E R I

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LETTER II.

DEAR SIR,

 YOU ask if these doctrines of salvation by grace through faith, which I have produced from the Articles, Homilies, and Liturgy of our church, were generally received by our divines, and acknowledged to be the doctrines of the church of England, at the time of, and soon after the reformation. A general answer to such an important question may not be thought sufficient. I will therefore particularly reply to it from the writings and public testimonies of the chief of them.

Archbishop Cranmer, (who undoubtedly had a principal hand in the reformation) in the preface to his Book against bishop Gardiner, writes thus. " Our Saviour Christ, according to the will of his eternal Father, when the time thereof was fully accomplished, taking

our nature upon him, came into the world from the high throne of his Father, to give light to them that were in darkness, and in the shadow of death, and to preach and give pardon and full remission of sins to all his *elect*ed."

Bishop Latimer, another of the reformers is more expresse on this point. His words will help to illustrate those of Cranmer. "If thou art desirous to know whether thou art chosen to everlasting life, begin with Christ, and learn to know Christ; and try thyself whether thou art in the book of life or not." (Sermon on Septuagesima.) In the same Discourse he introduces and replies to the common absurd objection to this doctrine. "What need I to mortify my body with abstaining from all sin and wickedness? I perceive God hath chosen some, and some are rejected: Now if I be in the number of the chosen, I cannot be damned; but if I be accounted among the condemned number, then I cannot be saved; for God's judgments are immutable. Such foolish and wicked reasons some have, which bring them either to carnal liberty, or to desperation." And (in his Discourse delivered on the 3d. Sunday after Epiphany) he says, "We read in the Acts of the Apostles, that when
St.

St. Paul had made a long Sermon at Antioch, there believed (saith the Evangelist) as many as were ordained to eternal life. With the which saying a great number of people have been offended, and have said, we perceive that those only shall come to believe, and so to everlasting life, which are chosen of God unto it; and therefore it is no matter whatsoever we do; for if we be chosen to everlasting life, we shall have it. And so they have opened a door to themselves of all wickedness and carnal liberty, against the true meaning of the scripture."

The testimony of Philpot, archdeacon of Winchester, a martyr for the protestant cause in queen Mary's reign, is remarkable, and full to our purpose. On his examination at Bonner's house, he thus addressed the popish bishops: "Which of you all can answer Calvin's institutions, who is minister at Geneva?" Dr. Saverson replied, "A godly minister of cut-purses, and runagate traitors; and of late I can tell you, there is such contention fallen between him and his sects, that he was fain to fly the town about predestination. Mr. Philpot answered, I am sure you blaspheme that godly man, and that godly church where he is minister; as it is your church's condition, where

See this text explained by A. B. Sharp in a sermon upon this text.

where you cannot answer men by learning, to oppose them with blasphemies and false reports: for in the matter of predestination, he is in none other opinion, than all the doctors of the church be, agreeing to the scriptures." At his last examination he said, "I allow the church of Geneva, and the doctrine of the same; for it is una catholica et apostolica, and doth follow the doctrine that the Apostles did preach; and the doctrine taught and preached in king Edward's days was also according to the same." (*Oldmixon* Vol. I. p. 261—263.)

The truth of this will fully appear from the Catechism put out by this pious prince, (and to which he prefixed his own Epistle) wherein he commanded and charged all school-masters whatsoever within his dominions, as they did reverence his authority, and as they would avoid his royal displeasure, to teach this Catechism diligently and carefully, in all and every their schools, that so the youth of the kingdom might be settled in the grounds of true religion, and furthered in God's worship.

The TITLE is,

A Short Catechisme set forth by king Edward the Sixth his authority, for all school-masters to teach; printed at London in Latine

per

As to the credit due to this Historian, & whom Mr B. makes great use in his work, see his list in *Biog. Diet.* 9-12.

per Reginaldum Wolfium 1553, and the same year in English, cum Privilegio, by John Day.

CATECHISM Edward VI. p. 37—41.

Scholer. After that the Lord God had made the heaven and earth, hee determined to have for himselfe a most beautiful kingdom, and holy common-wealth. The Apostles and antient fathers that wrote in Greeke, called it Ecclesia, in English, a congregation, or assembly; into the which he hath admitted an infinite number of men, that should be subject to one king, as their soveraigne and onely head: him we call Christ, which is as much as to say anointed, &c. To the furnishing of this common-weale belong all they, as many as do truly feare, honour and call upon God, daily applying their mindes to holy and godly living, and all those that putting all their hope and trust in him doe assuredly look for the blis of everlasting life. But as many as are in this faith stedfast, *were fore-chosen, predestinate, and appointed to everlasting life before the world was made.* Witnesse hereof, they have within their hearts the spirit of Christ, the Author, earnest, and *unfailable pledge of their faith.* Which faith onely is able to perceive the mysteries of God: onely brings peace un-

to

to the heart: onely taketh hold on the righteousness that is in Christ Jesus.

Master. Doth then the spirit alone, and faith (leepe we never so securely, or stand we never so rechlesse or slothfull) so work all things for us, as without any helpe of our own to carry us idle up heaven.

Scholer. I use, Master, (as you have taught me) to make a difference betweene the cause and the effect. *The first, principal, and most proper cause of our justification and salvation is the goodnesse and love of God, whereby he chose us for his before he made the world.* After that, God granteth us to be called by the preaching of the gospel of Jesus Christ, when the spirit of the Lord is poured into us: by whose guiding and governance we be led to settle our trust in God, and hope for the performance of his promise. With this choice is joined as companion, the mortifying of the olde man, that is, of our affection and lust. From the same spirit also commeth our sanctification, the love of God, and of our neighbour, justice and uprightnesse of life. Finally, to say all in summe, *whatever is in us, or may be done of us, honest, pure, true, and good, that altogether springeth out of this most pleasant rocke, from this most plentiful fountaine, the goodnesse,*

goodnesse, love, choice, and unchangeable purpose of God; he is the cause, the rest are the fruits and effects. Yet are also the goodnesse, choice, and spirit of God, and Christ himself, causes, conjoined, and coupled each with other: which may be reckoned among the principal causes of salvation. As oft therefore, as we use to say, that we are made righteous and saved by faith onely; it is meant thereby that faith, or rather trust alone, doth lay hand upon, understand, and perceive our righteous making to be given us of God freely; that is to say, by no deserts of our own, but by the free grace of the Almighty Father. Moreover, faith doth engender in us love of our neighbour, and such works as God is pleased withall. For it be a lively and true faith, quickened by the Holy Ghost, she is the mother of all good saying and doing. By this short tale it is evident, whence and by what means we attaine to be righteous. For, *not by the worthiness of our deservings, were we either heretofore chosen, or long ago saved, but by the onely mercy of God, and pure grace of Christ our lord: whereby we were in him made to doe these good workes, that God hath appointed for us to walk in.* And altho' good works cannot deserve to make us righteous before God, yet do they so cleave

unto faith, that neither faith can be found without them, nor good works be any where found without faith."

Of the natural depravity, misery, and helplessness of man, the dismal effects of Adam's sin, this is said in p. 13.

"As soon as ever Adam and Eve had eaten of the forbidden fruit, *they both died*: that is, they were not only liable to the death of the body, but they *likewise lost the life of the soule, which is righteousness, and forthwith the divine image is obscured in them*, and those lineaments of righteousness, holiness, truth, and knowledge of God which were exceeding comely, were disordered and almost obliterated: the terrene image only remained, coupled with unrighteousness, fraud, carnal affections, and grosse ignorance of divine and heavenly things; from whence also proceeded the infirmity of our flesh: from thence that corruption and confusion of the affections and desires: hence that plague, hence that seminary and nutriment of all sinne with which mankind is infected, which is called originall sinne. Moreover, nature is so depraved and cast down, that unlesse the goodnesse and mercy of Almighty God had helped us by the medicine of grace, as in body we were thrust down into all the
miseries

miserics of death, so it was necessary that all men of all sorts should be cast into eternall torments, and fire which cannot be quenched."

Bp. Burnet says, in the preface to his book on the articles, "The first and indeed the best writer of Q. Elizabeth's time, was Bp. Juel — who had so great a share in all that was done then, particularly in compiling the second book of homilies, that I had great reason to look on his works as a very sure commentary on our articles, as far as they led me." His testimony, therefore, will be by no means inconsiderable. From his works we may expect to learn the intended sense of our articles. His opinion of the miserable and helpless condition of man by nature, and his alone possible recovery thro' Jesus Christ, he thus delivers. "Such is the misery of Adam's children, their heart is evermore inclined unto ill and error." (Answer to Harding's preface.) — "We say also, that every person is born in sin, and leadeth his life in sin; that no body is able truly to say, his heart is clean: that the most righteous person is but an unprofitable servant: that the law of God is perfect, and requireth of us perfect and full obedience: that we are able by no means to fulfil that law in this worldly life: that there is no one mortal crea-

ture, which can be justified by his own deserts in God's sight: and therefore that our only succour and refuge is to fly to the mercy of our father by Jesus Christ, &c. (Apology and Defence, p. 288.) — “ If it be so horrible an heresy, to say we be justified before God by only faith, that is to say, only by the merits and cross of Christ, let us see what the holy, learned fathers of the church so many hundred years ago, have taught us thereof.” (p. 66.) — “ Besides, tho' we say we have no need at all by our works, and deeds, but appoint all the means of our salvation to be in Christ alone, yet say we not, that for this cause men ought to live loosely and dissolutely? (301.) That this faith is the gift of God, he thus declares. “ That you have yielded obedience unto the word, and that my ministry hath been effectual among you, it cometh not of any power in yourselves, or in me, it is the work of God. He hath blessed my ministry, he hath blessed your hearts. It is the gift of God, lest any man should boast thereof.” (On the Thessalonians, p. 55.) and soon after — “ The gospel is declared. Some there are which believe, some there are which believe not, They which believe, hear it inwardly by the father, and so learn it. They which believe not, hear it only with their outward sense, and

and not with inward feeling, and therefore learn it not. As much as to say, to them it is given to believe: to the other it is not given." — In the Acts of the Apostles, Lydia a woman of the city of the Thyatirians heard the preaching of the apostle Paul: but it is said whose heart the Lord opened, that she attended unto the things that Paul spake. The people which said unto Peter and the other apostles, men and brethren what shall we do? did hear all the words of Peter: but they had another teacher, that gave force unto the word and made it fruitful in them, and therefore it is said, they were pricked in their heart. This also appeared in the disciples which walked towards Emmaus: they heard Christ open the scriptures unto them, they reasoned with him, yet until their eyes were opened they knew him not. His word crept into their ears, but it was the spirit of God which wrought within them, which inflamed their hearts, and made them to know him." (Idem).

The doctrine of election he thus treats of. "You were blind, the children of wrath, without understanding, without God, and without hope. But God hath had mercy upon you, and hath given you grace to know your calling. Herein it appeareth that you are the
chosen

chosen of God, and of the flock of Christ. My sheep (saith he) hear my voice, and I know them, and they follow me, and I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of mine hand." (On Theff. p. 54.) and more fully and expressly p. 143. "God hath chosen you from the beginning, his election is sure for ever. The Lord knoweth who are his. You shall not be deceived with the power and subtilty of antichrist, you shall not fall from grace, you shall not perish. This is the comfort which abideth with the faithful, when they behold the fall of the wicked. When they see them forsake the truth, and delight in fables. When they see them return to their vomit, and to wallow again in the mire. When we see these things in others, we must say, alas they are examples for me, and they are lamentable examples. Let him that standeth take heed that he fall not. But God hath loved me, and hath chosen me to salvation. His mercy shall go before me, and his mercy shall follow in me. His mercy shall guide my feet, and stay me from falling.—He hath loved me, he hath chosen me, he will keep me. Neither the example, nor the company of others, nor the enticing of the devil, nor mine own sensual imaginations

imaginations, nor sword, nor fire is able to separate me from the love of God which is in Christ Jesus our Lord. This is the comfort of the faithful."

With this pious and laborious bishop agrees the learned doctor Fulk, an able and successful advocate for the Protestant cause against the Rhemish jesuits. Of the imputation of Adam's sin to his posterity, he speaks in this manner. "—Many are made sinners indeed by Adam's sin, which is justly imputed to them that be his heirs: and they be unjust and sinners in truth, and worthy of condemnation, even by the sin which Adam committed, for which they are justly plagued with that corruption of original sin that descendeth from him by propagation. (Examination of the Rhemish Testament p. 452. Edit. 1601.) On the subject of justification he thus expresses his sentiments. "When we speak of Justice (righteousness) by imputation, as the apostle hath taught us in the 4th chap. we affirm that God justifieth us, when he imputeth justice (righteousness) unto us, without works; by which imputation of Justice, we are not falsely accounted, but are indeed by God truly made just, by the righteousness of Christ which is given unto us, and which we apprehend by faith: so that
altho'

altho' we be unjust in ourselves, we are truly just in Christ, because Christ is truly given unto us to be justice, sanctification and redemption, 1 Cor. i. 30. and we are truly made the justice of God in him. 2 Cor. v. 21. When we are found in Christ, not having our own justice, which is of the law, but that which is by the faith of Christ, the justice which is of God thro' faith. Philip. iii. 9. So the whole glory of our justification is referred only to the mercy of God in Christ." (443) "St. Paul acknowledgeth but this one justification by faith without works, before God: in which there is nothing given to merits, either of faith or works. Nor any disposition or preparation to justification by faith and works proceeding of grace; but as Chrysostome saith, so soon as a man hath believed, he is immediately withal justified. Again, he sheweth here the power of God, that he hath not only saved, but also justified, and brought into glorification, using no works hereunto, but requiring faith only. You see then that he ascribeth salvation to this justification, wherein God useth no preparation of works, but faith only. (446) "This justification of mere grace, by faith only, without works, is that by which we are saved." (613)

Concern-

Concerning election to salvation, that it is absolute, unconditional, depends not on any thing that God foresaw man would do, he thus writes: "Our election, calling, and first coming to God, lieth wholly in God's mercy, and not either wholly; or principally, or any thing at all in our will and works. But whom God elected before time, he calleth in time by him appointed, and of unwilling, by his grace maketh them willing, to come to him: and to walk in good works, unto which he hath elected them." (467.)

"The elect work willingly toward their salvation, their will by grace being made free in part, from the slavery of sin, whereunto all are subject by Adam's fall; but they do not deserve their salvation. For salvation dependeth upon their election — without all respect of merits, or works done, or foreseen." (Idem.) "God appointeth before hand not only the end, but also the means by which men come to that end. So in predestination of the saints to salvation, he hath appointed that they shall repent, believe, and work their salvation with fear and trembling; which means if men do always and finally despise, we may not say, they cannot be saved tho' they be predestinate, which is blasphemy to think, but out of doubt
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they were not predestinated to salvation. Because the Holy Ghost hath said, whom he hath predestinated he hath called, justified and glorified. Rom. 8. 30. The will of man is free from coaction in all things, but not from slavery to sin, but so far forth as it is made free by the grace of Christ." (428.)

"There is no question but God's eternal predestination consisteth with good works, tho' God predestinated us freely without regard of the merit of our works, which are an effect and end of God's election, not the cause that moved him to chuse us. For *he chose us* (saith St. Paul) *that we might be holy*. Ephes. 1., not for that we were or should be holy. And this place sheweth, that the election of God (which is most certain in him, and in itself) is made known and certain unto us by good works, whereunto God hath appointed us. Not that it is grounded upon our will, or works, which are good, because God of his grace before the world was made hath chosen us and in time called us, and given us his spirit by which we are not only willing, but most thankfully embrace his grace, and know his fatherly love towards us." (815.)

To these triumphant champions for the protestant cause, we may join the famous Mr. Perkins.

Perkins. He thus describes the state of man by nature, occasioned by the sin of Adam. "All men are wholly corrupted with sin thro' Adam's fall, and so are become slaves of Satan and guilty of eternal damnation." (Vol. I. p. 1.) "In his (Adam's) sin, all his posterity sinned, Rom. v. 12. By one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned. The reason of this is ready. Adam was not a private man, but represented all mankind; and therefore look, what good he received from God, or evil elsewhere, both were common to others with him. 1 Cor. 15. 22. "As in Adam all die, so in Christ shall all be made alive." Again, when Adam offended, his posterity was in his loins, from whom they should by the course of nature issue: and therefore take part of the guiltiness with him. Heb. 7. 9. 10. "And, as I may so say, Levi also who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchizedek met him. (Vol. I, p. 19. 20.

His sentiments of justification clearly express the sense of our church in that point. "Justification is an action of God, whereby he absolveth a sinner, and accepteth him to life everlasting

lasting for the righteousness and merit of Christ. Justification stands in two things: first, in the remission of sins by the merit of Christ his death: secondly, in the imputation of Christ his righteousness; which is another action of God whereby he esteemeth and accounteth that righteousness which is in Christ, as the righteousness of that sinner which believeth in him. Justification is from God's mere grace and mercy, procured only by the merit of Christ. A man is justified by faith alone; because faith is that alone instrument created in the heart by the Holy Ghost, whereby a sinner layeth hold on Christ his righteousness, and applieth the same unto himself." (Vol. I. p. 567.)

This writer has a whole treatise on absolute predestination; or the unconditional election of certain persons to salvation. A few passages from it may shew his sentiments. " Election is God's decree, whereby on his own free-will, he hath ordained certain men to salvation to the praise of the glory of his grace. Ephes. I. v. 4, 5, 6. He hath chosen us in him, before the foundation of the world—according to the good pleasure of his will,—to the praise of the glory of his grace." (Vol. I. p. 24.) " Those who are elect unto salvation, shall
never

never perish; for whom God once knows to be his, them he knows to be his for ever: and therefore, Matt. XXIV. 24. it is made a thing impossible that the elect should perish: and the apostle takes it for granted, that the election of God is unchangeable, Rom. IX. 11. remaining ever, according to his purpose." (Vol. III. p. 253.)

The sentiments of our church may be gathered from the following passage of the judicious Mr. Hooker. "The justified man being allied to God in Jesus Christ our Lord doth as necessarily from that time (viz. of his being justified) always live, as Christ, by whom he liveth, liveth always. For as long as that abideth in us, which animateth, quickeneth, and giveth life, so long we live, and we know that the cause of our faith abideth in us for ever. If Christ, the fountain of life, may flit, and leave his habitation where once he dwelleth, what shall become of the promise, I am with you to the world's end? If the *seed of God*, which containeth Christ, may be first conceived, and then cast out, how doth St. Peter term it immortal? how doth St. John affirm it *abideth*? if the spirit which is given to cherish and preserve the seed of life, may be given and taken away, how is it *the earnest* of

of our inheritance until redemption?" (Disc. of Justification.)

These, from whose works I have produced these passages, are the principal writers of Q. Elizabeth's time: and if you compare the other writers of that age with these, you will find they all agree in this, that salvation is wholly by grace. "The uniformity of doctrine was held in our church without disturbance, as long as those worthy bishops lived, who were employed in the reformation." (Bp. Carlton's examination of Montague's Appello Cæsarem p. 5.) The doctrines they teach are apparently those which are distinguished by the name of Calvinism. These therefore are the doctrines of the church of England. If more testimonies were necessary to prove this, multitudes might be produced. It may not however be amiss to mention a few. "I am well assured (saith the good bishop last mentioned) that the learned bishops who were in the reformation of our church, did so much honour St. Austin, that in the collecting of the articles and homilies, and other things in that reformation, they had an especial respect unto St. Austin's doctrines." (Exam. of Montague, p. 49.) The doctrines of Austin and Calvin are, [for the most part, the same. They both with
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the same earnestness assert the natural misery, condemnation, and helplessness of man, the freeness and sovereignty of divine grace. Their principal disagreement is in the article of baptism. Attend to the words of the famous Dr. Samuel Ward, one of our plenipotentiaries at the synod of Dort. "This also I can truly add for a conclusion, that the universal church hath always adhered to St. Austin in these points, ever since his time till now. The church of England also from the beginning of the reformation, and this our famous university, with all those who from thence till now, have with us enjoyed the divinity chair, if we except one foreign Frenchman (viz. Peter Baro)—have likewise constantly adhered to him." (*Concio ad Clerum Camb.* Jan. 12. 1625. p. 45.) The great doctor Whitaker, "whom, says Bp. Hall (*Epist.* 7. *Decad.* 1.) no man ever saw without reverence, or heard without wonder," in his *Cygnea Cantio* (*Camb.* 1593) p. 15, 16. soon after the first appearance of Arminianism, has these memorable words. "The Church of England ever since the gospel was restored, hath always held and embraced this opinion (the Calvinian) of election and reprobation. This, Bucer in our university; Peter Martyr at Oxford have professed: two eminent divines, who have most abundantly

abundantly watered our church with their streams, in the days of K. Edward: whose memories shall always be honourable among us, unless we will be most ungrateful. This opinion their Auditors in both our universities; the bishops, Deans, and other divines, who upon the advancement of our famous Q. Elizabeth to the crown, returned either from exile, or were released from the prisons into which they had been thrust for the profession of the gospel; or saved from the hands of persecuting bishops; those by whom our church was reformed, our religion established, popery thrust out and quite destroyed; (all which we may remember, tho' few of this kind be yet living) this opinion, I say, they themselves have held, and commended unto us: in this faith have they lived, in this they died, in this they always — wished that we should constantly continue." — Nor are we without testimonies to this truth of a much later date. Dr. Heylin, speaking of the tenets which were espoused in queen Elizabeth's time, says, "Predestination, and the points depending thereupon, were received as the established doctrines of the church of England." — The books of Calvin were made the rule by which all men were to square their writings, his word only, (like
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the ipse dixit of Pythagoras) was admitted for the sole rule to which they were to frame and conform their judgments." (Life of Abp. Laud, p. 51. 52.) This testimony has the more weight, as it comes from one who zealously asserted the contrary opinions. Bishop Burnet, tho' he much inclined to Arminianism, and undertook the exposition of the articles at the desire of a zealous Arminian, frankly acknowledges, that "in England the first reformers were generally in the sublapfarian hypothesis." (On the Art. p. 151. edit. 1699.) The same writer declares (p. 113.) "St. Austin considered all mankind as lost in Adam, and in that he made the decree of election to begin: there being no other reprobation asserted by him, than the leaving men to continue in that state of damnation, in which they were by reason of Adam's sin." In the next page, speaking of this doctrine, he has this remark. "It is known that this was the tenet of those who prepared the articles, it having been the generally received opinion from St. Austin's days downwards." Again, "Another sort of people was much complained of, who built so much on the received opinion of predestination, that they thought they might live as they pleased; since

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nothing

nothing could resist an absolute decree.— This had a very ill effect on the lives of many, who thought they were set loose from all obligations; and that was indeed the greatest scandal of the reformation.” (Burnet’s Hist. of the Reformation, ad ann. 1549.)

The testimony of a judicious foreigner, who took great pains to know the opinions embraced by different nations at different periods of time, may be pertinently introduced. “ When it was proposed, under the reign of Edward the sixth, to give a stable and fixed form to the doctrine and discipline of the church, Geneva was acknowledged as a sister church; and the theological system there established by Calvin, was adopted, and rendered the public rule of faith in England.” (Mosheim Eccles. Hist. Vol. II. p. 204.) In a few pages after he has these words; “ It is certain that the Calvinistical doctrine of predestination prevailed among the first English reformers, the greatest part of whom were at least Sublapsarians.” (p. 217.)

In 1584, about thirteen years after the articles had received the sanction of parliament, an exposition of them was published by Mr. Rogers. A second edition of this work came out in 1607, and was dedicated by him to Dr.

Bancroft

Bancroft, abp. of Canterbury, to whom he was chaplain. In the dedication he says, "What my thoughts be of the religion of this realm at this instant professed, and of all these articles,—that which here followeth will sufficiently demonstrate. Twenty, yea two and twenty years ago, voluntarily, of mine own accord, and altogether unconstrained, I published my subscription unto them; my faith is not either shaken or altered, but what it then was, it still is. — Nothing have I denied, nothing gainsaid, which afore I delivered. — The whole work expreſſeth as well my detestation, and renunciation of all adversaries, and errors, opposite, crossing, or contradicting the doctrine professed by us, and protected by our king, or any article, or particle of truth of our religion; as my approbation of that truth, which in our church by wholesome statutes and ordinances is confirmed."

From this work then we may collect how the articles were understood about thirteen years after they were first legally set forth. He divides each article into propositions. So that by mentioning a few of the propositions we may learn the sense of the articles.

ARTICLE IX.

1. There is original sin. — 2. Original sin is the fault and corruption of the nature of every man, &c. — 3. Original sin remaineth in God's dear sons. — 4. Concupiscence, even in the regenerate, is sin.

ARTICLE X.

1. Man, of his own strength, may do outward and evil works, before he is regenerate. — 2. Man cannot do any work that good is and godly, being not yet regenerate. — 3. Man may perform and do good works, when he is prevented by the grace of God, and renewed by the Holy Ghost. —

ARTICLE XI.

1. Only for the merit of our Lord and Saviour Jesus Christ, are we accounted righteous before God. — 2. Only by faith are we accounted righteous before God. — 3. Not for our works or deservings are we accounted righteous before God. —

ARTICLE XII.

1. Good works do please God. — 2. No work is good except it spring from faith. — 3. Good works are the outward signs of the inward belief. —

ARTICLE

ARTICLE XIII.

1. Works done before justification please not God. — 2. Works done before justification deserve not grace of congruity. — 3. Works done before justification have the nature of sin. —

ARTICLE XVII.

1. There is a predestination of Men unto everlasting life. — 2. Predestination hath been from everlasting. — 3. They which are predestinate unto salvation cannot perish. — 4. Not all Men, but certain, are predestinate to be saved. — 5. In Christ Jesus, *of the mere will and purpose of God*, some are elected, and not others unto salvation. —

To these Testimonies we may add

“ Certaine questions and answers touching the doctrine of predestination: printed by Robert Barker, anno 1607, which were then bound up with our English bibles, and continued to be so till the year 1615. (Prynn’s Anti-Arminianism. p. 54. †)

Quest. Why do men so much vary in matters of religion?

Answ. Because all men have not the like measure of knowledge, neither do all men believe the gospel of Christ.

† These questions and answers concerning predestination were bound up with our bibles long before the year 1607. I have seen the same questions and answers in a quarto bible, printed at London, 1581, by Christopher Barker, printer to the queen’s majesty. —

Q. What is the reason thereof?

A. Because they only believe the gospel and doctrine of Christ, which are ordained unto eternal life.

Q. Are not all ordained unto eternal life?

A. Some are vessels of wrath ordained unto destruction, as others are vessels of mercy prepared unto glory.

Q. How standeth it with God's justice, that some are appointed unto damnation?

A. Very well: because all men have in themselves sin, which deserveth no lesse, and therefore the mercy of God is wonderful in that he vouchsafeth to save some of that sinful race, and to bring them to the knowledge of the truth.

Q. If God's ordinance and determination must of necessity take effect, then what need any man to care? for he that liveth well must needs be damned, if he be thereunto ordained: and he that liveth ill must needs be saved, if he be thereunto appointed.

A. Not so: for it is not possible, that either the elect should alwaies be without care to doe well, or that the reprobate should have any will thereunto. For to have either good will or good worke, is a testimony of the spirit of God, which is given to the elect only, whereby

by faith is so wrought in them, that being graft into Christ, they grow in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as once to think that they may doe as they list themselves, because *they* are predestinate unto salvation; but rather they endeavour to walke in such good workes as God in Christ Jesus hath ordained them unto, and prepared for them to be occupied in, to their owne comfort, stay, and assurance, and to his glory.

Q. But how shall I know myself to be one of those whom God hath ordained to life eternall?

A. By the motions of spirituall life, which belongeth only to the children of God: by the which that life is perceived, even as the life of the body is discerned by the sense and motions thereof.—

Q. What mean you by the motions of spirituall life?

A. I meane remorse of conscience, joined with the loathing of sinne, and love of righteousness: the hand of faith reaching unto life eternal in Christ, the conscience comforted in distresse, and raised up to confidence in God by the work of his spirit: a thankful remembrance of God's benefits received,
and

and the using of all adversities as occasions of amendment sent from God.

Q. Cannot such perish as at some time or other feele these motions within themselves?

A. It is not possible that they should: for as God's purpose is not changeable, so he repenteth not of the gifts and graces of his adoption: neither doth he cast off those whom he hath once received.

Q. Why then should we pray by the example of David, that he cast us not from his face, and that he take not his holy spirit from us?

A. In so praying we make protestation of the weaknesse of the flesh, which moveth us to doubt: yet should not we have courage to ask, if we were not assured that God would give according to his purpose and promise that which we require.

Q. Doe the children of God feele the motions aforesaid alwaies alike?

A. No truely: for God some time to prove his, seemeth to leave them in such sort, that the flesh over matcheth the spirit, whereof ariseth trouble of conscience for the time; yet the spirit of adoption is never taken from them, that have once received it: else might they perish. But as in many diseases of the body, the powers of the bodily life are letted: so in some

some assaults the motions of spiritual life are not perceived, because they lie hidden in our manifold infirmities, as the fire covered with ashes. Yet as after sickness cometh health, and after clouds the sun shineth cleare; so the powers of spiritual life will more or lesse be felt and perceived in the children of God.

Q. What if I never feele these motions in myselfe shall I despaire, and think myselfe a cast-away?

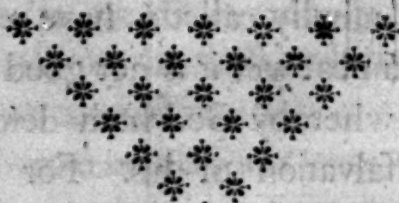
A. God forbid: for God calleth his at what time he seeth good: and the instruments whereby he usually calleth, have not the like effect at all times: yet it is not good to neglect the meanes whereby God hath determined to worke the salvation of his. For as wax is not melted without heate, nor clay hardened but by meanes thereof; so God useth meanes both to draw these unto himselfe, whom he hath appointed unto salvation, and also to bewray the wickednesse of them whom he justly condemneth.

Q. By what meanes useth God to draw men to himselfe, that they may be saved?

A. By the preaching of his word, and the ministring of his sacraments thereunto annexed, &c. &c. —”

As there is no occasion to comment on these facts, I shall add no more than that

I am yours, &c.



LETTER

LETTER III.

DEAR SIR,

I AM glad you think that I have fairly stated the evidence in favour of what is called a calvinistical interpretation of the articles; and that you are inclined to believe the compilers of them designed they should be thus understood. I wish I may give you as much satisfaction in my endeavour to point out the several deviations to the present general departure from them.

It is generally allowed that the first public deviation from them was about the year 1595. "Towards the latter end of queen Elizabeth's reign there arose a party, which were first for softening, and then for overthrowing the received opinions concerning predestination, perseverance, free-will, effectual grace, and the extent of Christ's redemption."

tion." (Mosheim, Vol. H. p. 232.) "The first disturbers of this uniformity in doctrine were Barret and Baro in Cambridge, and after them Thompson. Barret and Baro began this breach in the time of that most reverend prelate archbishop Whitgift." (Bishop Carlton Exam. of Montag. p. 6.) William Barret was fellow of Caius College in Cambridge. In a sermon he preached for his degree of batchelor in divinity, he spoke sharply against Calvin and his opinions, and advised the students not to read his Book of Institutions, which was the system of divinity then generally used. Barret preached April 29, 1595, and on May 5, but six days after (so offensive was his discourse to the University) was summoned before the heads of colleges and enjoined the following recantation.

"Preaching in Latin not long since in the university church (right worshipful) many things slipped from me, both falsely, and rashly spoken, whereby I understand the minds of many have been grieved: to the end therefore that I may satisfy the church and the truth which I have publickly hurt, I do make this public confession, both repeating and revoking my errors.

First

First, I said that no man in this transitory world, is so strongly underpropped, at least by the certainty of faith, that is, unless (as I afterwards expounded it) by revelation, that he ought to be assured of his own salvation. But now I protest before God and acknowledge in my own conscience, that they which are justified by faith, have peace towards God, that is, have reconciliation with God, and do stand in that grace by faith: therefore that they ought to be certain, and assured of their own salvation, even by the certainty of faith itself. —

Secondly, I affirmed, that the faith of Peter could not fail, but that other men's may: for (as I then said) our Lord prayed not for the faith of every particular man. But now, being of a better, and more sound judgment, (according to that which Christ teacheth in plain words, John 17. 20.) I pray not for these alone (that is, the apostles) but for them also which shall believe in me thro' their word:) I acknowledge that Christ did pray for the faith of every particular believer: and that by the virtue of that prayer of Christ, every true believer is so stayed up, that his faith cannot fail. —

Thirdly.

Thirdly, Touching perseverance unto the end, I said, that that certainty concerning the time to come, is proud, for as much as it is in its own nature contingent, of what kind the perseverance of every man is; neither did I affirm it to be proud only, but to be most wicked. But now I freely protest that the true and justifying faith, (whereby the faithful are most nearly united unto Christ) is so firm, as also for the time so certain, that it can never be rooted out of the minds of the faithful, by the tentations of the flesh, the world, or the devil himself, so that he who hath this faith once, shall ever have it: for by the benefit of that justifying faith, Christ dwelleth in us, and we in Christ: therefore it cannot be but increased, (Christ growing in us daily) as also persevere unto the end, because God doth give constancy. —

Fourthly, I affirmed, that there was no distinction of faith, but in the persons believing: in which, I confess, I did err: now, I freely acknowledge, that temporary faith, (which as Bernard witnesseth, is therefore feigned, because it is temporary) is distinguished, and differeth from that saving faith, whereby sinners apprehending Christ, are justified before God for ever: not in measure, and degrees,

grees, but in the very thing itself. Moreover, I add, that James doth make mention of a dead faith; and Paul of a faith that worketh by love. —

Fifthly, I added, that forgiveness of sins is an article of faith, but not particular, neither belonging to this man, nor to that man: that is (as I expounded it) that no true faithful man either can or ought certainly to believe that his sins are forgiven: but now I am of another mind, and do freely confess, that every true faithful man is bound by this article of faith, (to wit, I believe the forgiveness of sins) certainly to believe that his own particular sins are freely forgiven him: neither doth it follow hereupon, that that petition of the Lord's prayer (to wit, forgive us our trespasses) is needless; for in that petition, we ask not only the gift, but also the increase of faith. —

Sixthly, These words escaped me in my sermon, viz. as for those that are not saved, I do most strongly believe, and do freely protest that I am so persuaded against Calvin, Peter Martyr, and the rest, that sin is the true, proper, and first cause of reprobation. But now, being better instructed; I say, that the reprobation is from everlasting, and that
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the saying of Augustine to Simplician is most true, viz: if sin were the cause of reprobation, then no man should be elected, because God doth foreknow all men to be defiled with it; and (that I may speak freely) I am of the same mind, and do believe concerning the doctrine of election and reprobation, as the church of England believeth, and teacheth in the book of the articles of faith, in the article of predestination. —

Lastly, I uttered these words rashly against Calvin, a man that hath very well deserved of the church of God; to wit, that he durst presume to lift up himself above the high and mighty God. By which words, I confess, that I have done great injury to that most learned, and right godly man: and I do most humbly beseech you all to pardon this my rashness: as also, that I have uttered many bitter words against Peter Martyr, Theodore Beza, Jerome Zanchius, Francis Junius, and the rest of the same religion, being the lights and ornaments of our church: calling them by the odious names of Calvinists, and other slanderous terms, branding them with a most grievous mark of reproach, whom, because our church doth worthily reverence, it was not meet that I should take away their good name from them,

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or any way impair their credit, or debort others of our countrymen from reading their most learned works: I am therefore very sorry, and grieved for this most grievous offence; which I have publicly given to this most famous university, which is the temple of true religion, and sacred receptacle of piety: and I do promise you, that (by God's help) I will never hereafter offend in like sort: and I do earnestly beseech you (right worshipful) and all others to whom I have given this offence, either in the former articles, or in any part of my said sermon, that you would of your courtesy pardon me, upon this my repentance." (Fuller's Hist. of Cambridge. p. 150.)

This recantation, says the same writer, was peremptorily enjoined him, that on the Saturday following, immediately after the *clerum*, he should go up into the pulpit of St. Mary's (where he had published these errors) and there openly in the face of the university, read and make this recantation; which he accordingly did.

These proceedings of the university fully shew what they acknowledged to be the doctrines of the church of England, viz. those which are commonly called Calvinistical. In the same year the point of absolute predestina-

tion, and the doctrines depending thereon, being much controverted ; the university of Cambridge sent Dr. Whitaker and Dr. Tyndal, as their representatives, to Lambeth, where archbishop Whitgift had summoned several learned divines to consult about measures for propagating the truth, and suppressing the errors which many began to espouse. The result of their conference was a publication of nine articles relative to the controverted points, and declaring the opinion of the church of England therein. —

LAMBETH ARTICLES.

1 God from eternity hath predestinated certain men unto life, certain men he hath reprobated. —

2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the person predestinated, but only the good will and pleasure of God.

3. There is predetermined a certain number of the predestinate, which can neither be augmented or diminished. —

4. Those who are not predestinated to salvation, shall be necessarily damned for their sins.

5. A true, living, and justifying faith, and the spirit of God justifying, is not extinguished, falleth not away, it vanisheth not away in the elect, either finally or totally. —

6. A man truly faithful, that is, such an one who is endued with a justifying faith, is certain with the full assurance of faith, of the remission of his sins, and of his everlasting salvation by Christ. —

7. Saving grace is not given, is not granted, is not communicated to all men, by which they may be saved, if they will. —

8. No man can come unto Christ unless it shall be given unto him, and unless the Father shall draw him; and all men are not drawn by the Father, that they may come to the son.

9. It is not in the will or power of every one to be saved. (Fuller Cent. XVI. p. 230.)

In drawing up these articles an eye was particularly had to what were esteemed the errors of Barret. For Bishop Carlton declares (Exam. of Montag. p. 6.) “ Whitgift of Canterbury, and Hutton of York, with the other bishops and learned men of both provinces, repressed Barret and Baro, refuted their doctrine, and justified the contrary, as appeareth by that book, which both the archbishops then

compiled." And in a letter which Whitgift sent, with the articles, to the university of Cambridge, he says, "You are to look upon them not as *new* laws and decrees, but only as an explication of certain points which we apprehend to be true, and correspondent to the doctrine professed in the church of England, and already established by the laws of the land. (Life of Whitgift, p. 463.)

In the petition, from the university to the archbishop concerning Barret's errors, is this very remarkable passage. "We are persuaded that in these questions of controversies, not only the undoubted truth of God's word, but the doctrine of our church by continuance of practice and custom confirmed, and by authority established, is now by this opposition of some impugned."

Peter Baro, a Frenchman, was Margaret professor of divinity in Cambridge, and had espoused and taught doctrines like those which were afterwards distinguished by the name of Arminianism: but soon after the publication of the Lambeth articles, was obliged by the university to resign his professorship on account of his opinions. (Fuller's Hist. Camb. p. 152.) They, moreover, wrote to secretary Cecil, their chancellor, desiring his assistance in suppressing the

the Arminian opinions which then began to spread:—

“Right honourable, our bounden duty remembered, we are right sorry to have such occasion to trouble your lordship; but the peace of this university and church (which is deare unto us) being brought into peril by the late reviving of new opinions, and troublesome controversies amongst us, hath urged us (in regard of the places we here sustaine) not only to be careful for the suppressing the same to our powers, but also to give your lordship further information hereof, as our honourable head and careful chancellor.

About a year ago (amongst divers others who here attempted publickly to teach new and strange opinions in religion) one Mr. Barret more boldly than the rest, did preach *divers popish errors* in St. Maries, *to the just offence of many* which he was *enjoined to retract*, but hath refused so to doe†, *in such sort* as has been prescribed him: with whose fact and opinions your lordship was made acquainted

† This seems to allude to the *manner* in which Barret performed his recantation, “which was not done with that remorse and humility as was expected: for after the reading thereof, he concluded thus, *Hæc dixi*, as if all had been *oral* rather than *cordial*.” (Fuller’s Hist. Camb. p. 151.)

quainted by Dr. Some the deputy vice chancellour; hereby offence and division growing, as after by Dr. Baro's publike lectures and determinations in the schooles, contrary (as his auditors have informed) to Dr. Whitaker's, and the sound received truth ever since her majesties raigne, we sent up to London, by common consent, in November last, Dr. Tyndal, and Dr. Whitaker, (men especially chosen for that purpose) for conference with my lord of Canterbury, and other principal divines there, that the controversies being examined, and the truth by their consents confirmed, the contrary errors, and the contentions thereabout might the rather cease: by whose good travel with sound consent in truth, such advice and care was taken by certaine propositions (containing certaine substantial points of religion, taught and received in this univerfity and church during the time of her majesty's raigne, and consented unto, and published by the best approved divines both at home and abroad) for the maintaining of the same truth and peace of the church, as thereby we enjoyed here great and comfortable quiet, until Dr. Baro (in January last, in his sermon ad clerum, in St. Maries, contrary to restraint and commandment from the vice chancellor and the heads) by renew-
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ing again these opinions, disturbed our peace, whereby his adherents and disciples were much emboldened to maintaine false doctrine, to the corrupting and disturbing of this university and church, if it be not in time effectually prevented. —

For remedy hereof, we have with joint consent and care (upon complaint preferred by divers batchelors in divinity) proceeded in the examination of the cause according to our statutes and usual manner of proceeding in such causes: whereby it appeareth by sufficient testimonies, that Dr. Baro hath offended in such things, as his articles had charged him withal.

There is also since the former, another complaint preferred against him by certaine batchelors in divinity, that he hath not onely in that sermon, but also for the space of these fourteen or fifteen years, taught in his lectures, preached in sermons, determined in the schooles and printed in several books, divers points of doctrine, not onely contrary to himselfe, but also contrary to that which hath beene taught and received ever since her majesty's raigne; and agreeable to the errors of popery, which we know your lordship hath alwaies disliked and hated: so that we (who for the space
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of many years past, have yealded him sundry benefits and favors here in the university, being a stranger, and forborne him when he hath often heretofore, busie and curious *in aliena Republica*, broached new and strange questions in religion) now unlesse we should be careless of maintaining the truth of religion established, and of our duties in our places, cannot (being resolved and confirmed in the truth of the long professed and received doctrine) but continue to use all good meanes, and seek at your lordship's hands some effectual remedy hereof, lest by permitting passage to these errors, the whole body of popery should by little and little breake in upon us, to the overthrow of our religion, and consequently the withdrawing of many here and elsewhere from true obedience to her majesty.

May it therefore please your good lordship to have an honourable consideration of the premises, and (for the better maintaining of peace, and the truth of religion so long and quietly received in this university and church) to vouchsafe your lordship's good ayde and advice, both to the comfort of us, (wholly consenting and agreeing in judgment) and all others of the university soundly affected, and to the suppression in time, not onely of these errors

errors, but even of grosse popery, like, by such meanes, in time, easily to creep in among us, (as we finde by late experience it hath dangerously began:) thus craving pardon for troubling your lordship, and commending the same in prayer to Almighty God, we humbly take our leave.

Your lordship's humble and
bounden to be commanded,

ROGER GOADE, *Procan.*
R. SOME. THOMAS LEGGE.
JOHN JEGON. THO. NEVILL.
T. PRESTON. HUMPH. TINDAL.
JAMES MONTAGUE. ED. BARWELL.
JAMES CHADERTON.

From Cambridge,
the 8th of March, 1595-6.

(Anti-Arminianism, second edition, p. 254.
Nor was Cambridge singular in maintaining these doctrines. Her sister university embraced and taught the same. "The divines of Oxford, and indeed all the first reformers, were in the same sentiments with those of Cambridge about the disputed points; Calvin's Institutions being publickly read in the schools by appointment of the convocation." (Neal's Hist. Puritans, Vol. I. p. 584.)

In the year 1615, were published articles of religion for the kingdom of Ireland. They are in substance the same as our thirty nine articles, and in many places drawn up in the very same words. Indeed, as most of the Irish bishops in that convocation were English divines, we may well suppose, and need not wonder that they speak the sense of the church of England, and in particular, that they well illustrate and explain our seventeenth article, on predestination, which was then so much the subject of controversy. —

Articles of religion agreed upon by the archbishops, and bishops, and the rest of the clergy of Ireland, in the convocation holden at Dublin, in the year of our Lord God, 1615.

11. God from all eternity did, by his unchangeable counsell, ordaine whatsoever in time should come to passe. Yet so, as thereby no violence is offered to the wills of the reasonable creatures, and neither the liberty nor the contingency of the second causes is taken away, but established rather.

12. By the same eternal counsell God hath predestinated some unto life, and reprobated some unto death, of both which there is a certaine number, knowne only to God, which can neither be increased nor diminished.

13. Predestination to life, is the everlasting purpose of God, whereby, before the foundations of the world were layed, he hath constantly decreed in his secret counsell to deliver from curse and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ unto everlasting salvation, as vessels made to honor.

14. The cause moving God to predestinate unto life, is not the foreseeing of faith, or perseverance, or good workes, or of any thing which is in the person predestinated, but onely the good pleasure of God himself. For all things being ordained for the manifestation of his glory, and his glory being to appeare both in the works of his mercy and of his justice: it seemeth good to his heavenly wisdom to choose out a certaine number towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice.

15. Such as are predestinated unto life, be called according unto God's purpose (his spirit working in due season) and through grace they obey the calling, they be justified freely, they be made sons of God by adoption, they be made like the image of his only begotten son Jesus Christ, they walke religiously in good workes, and at length, by God's mercy, they

attaine to everlasting felicity. But such as are not predestinated to salvation, shall finally be condemned for their finnes.

16. The godly consideration of predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feeble in themselves the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly confirm and establish their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: and on the contrary side, for curious and carnall persons, lacking the spirit of Christ to have continually before their eyes the sentence of God's predestination, is very dangerous.

22. By one man sinne entered into the world, and death by sinne, and so death went over all men, for as much as all have sinned.

23. Original sinne standeth not in the imitation of Adam (as the Pelagians dream) but is the fault and corruption of the nature of every person that naturally is engendered and propagated from Adam: whereby it cometh to passe that man is deprived of originall righteousness.

teousnesse, and by nature is bent unto sinne. And therefore in every person borne into the world, it deserveth God's wrath and damnation.

25. The condition of man after the fall of Adam is such, that he cannot turne, and prepare himselfe, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to doe good workes, pleasing and acceptable to God, without the grace of God preventing us, that we may have a good will, and working with us when we have that good will.

26. Works done before the grace of Christ and the inspiration of his spirit are not pleasing unto God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meete to receive grace, or (as the schoole authors say) deserve grace of congruity: yea rather, for that they are not done in such sort as God hath willed, and commanded them to be done, we doubt not but they are sinful.

31. They are to be condemned, that presume to say, that every man shall be saved by the law, or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy
scripture

scripture doth set out unto us onely the name of Iesus Christ, whereby men must be saved.

32. None can come unto Christ, unlesse it be given unto him, and unlesse the father draw him. And all men are not so drawn by the the father, that they may come unto the sonne. Neither is there such a sufficient measure of grace given unto every man, whereby he is enabled to come unto everlasting life.

33. All God's elect, are in their time inseparably united unto Christ, by the effectual and vital influence of the Holy Ghost, derived from him, as from the head, unto every true member of his mysticall body. And being thus made one with Christ, they are truly regenerated; and made partakers of him and all his benefits.

37. By justifying faith, we not only understand the common beliefe of the articles of christian religion, and a perswasion of the truth of God's word in generall; but also a particular application of the gracious promises of the gospel, to the comfort of our owne soules: whereby we lay hold on Christ, with all his benefits, having an earnest trust and confidence in God, that he will be merciful unto us for his onley sonne's sake. So that a true believer may be certaine, by the assurance of faith, of the
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the forgiveness of his finnes, and of his everlasting salvation by Christ.

38. A true lively justifying faith, and the sanctifying spirit of God is not extinguished, nor vanisheth away in the regenerate, either finally or totally.

When Edward Symson, Fell. of Trin. Coll. Camb. preached before king James at Royston, 1616; and in his discourse advanced some of the Arminian tenets; the king sent to the two divinity professors at Cambridge; for their opinion of the sermon; who condemned it; and the preacher was enjoined and performed a public recantation before him. (Fuller Hist. Camb. p. 160.) In his declaration against Vorstius, he pronounces the "apostacy of the saints (or that persons once justified might finally fall away and perish,) a blasphemous and wicked doctrine." — And sharply reproves Brentius, who maintained this doctrine for his impudence in saying, that it was agreeable to the doctrine of the church of England. "We had well hoped (says he) that the corrupt seed which the enemy of God, Arminius, did sow amongst you (the Dutch) some few years since, (whose disciples and followers are yet too bold and frequent within your dominions) had given
you

you a sufficient warning, afterwards to take heed of such infected persons." (against Vorstius) — " God draws by his effectual grace, out of that attainted and corrupt mass of mankind, whom he pleaseth, for the work of his mercy, leaving the rest to their own ways, which all lead to perdition." (On the Lord's prayer) †.

The predestinarian controversy had been long maintained, and had at length produced alarming divisions in Holland; where in order to put an end to these differences, a synod was held at Dort, in the year 1618. To this synod most of the protestant churches were invited to send their representatives. From England went doctor George Carlton, bishop of Landaff, afterwards bishop of Chichester — Doctor Joseph Hall, dean of Worcester, afterwards bishop of Exeter, and then of Norwich — doctor John Davenant, Margaret professor of divinity, and master of Queen's College, Cambridge; afterwards bishop of Salisbury — and doctor Samuel Ward, master of Sidney

† The reader is desired to observe, that the point in hand is to prove in what sense the articles were understood at this period of time; and that K. James's authority is not alledged in confirmation of the *doctrine*, but only of the *matter of fact*; viz. that the articles were understood in the *Calvinistic sense*, in his time and by him.

Sidney College Cambridge, and archdeacon of Taunton. Among the instructions they received from his majesty before their departure for Holland, were these.

“ 2. You shall in all points to be debated, and disputed, resolve among yourselves before hand, what is the true state of the question, and jointly and uniformly agree thereupon.”

3. If in debating of the cause by the learned men there, any thing be emergent, whereof you thought not before; you shall meet, and consult thereupon again, and so resolve among yourselves jointly, what is fit to be maintained. And this to be done agreeable to the scriptures, and the doctrine of the church of England.” (Fuller’s Ch. Hist. Cent. XVII. p. 77.)

At Dort, before they entered on business, the following solemn oath was administered to, and taken by all the members of the Synod.

“ I promise before God, whom I believe and adore the present searcher of the heart and reins, that in all this Synodal action, wherein shall be appointed the examination, judgment and decision, as well of the known * *five ar-*

L *ticles,*

* The five articles of Arminianism that were exhibited at the synod of Dort are these.

“ 1. That

ticles, and difficulties thence arising, as of all other doctrinals; that I will not make use of any human writing, but only of God's word, for the

“ 1. That God, from all eternity, determined to bestow salvation on those, whom he foresaw would persevere unto the end in their faith in Jesus Christ; and to inflict everlasting punishment on those, who should continue in their unbelief, and resist unto the end his divine succours.

2. That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular: —that, however none but those who believe in him, can be partakers of their divine benefit. —

3. That *true faith* cannot proceed from the exercise of our natural Faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that therefore it is necessary to his conversion and salvation, that he be *regenerated* and renewed by the operation of the Holy Ghost, which is the gift of God thro' Jesus Christ. —

4. That this *divine grace*, or energy of the Holy Ghost, which heals the disorder of a corrupt Nature, begins, advances, and brings to perfection every thing that can be called *good* in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his Grace; that nevertheless, this grace does not *force* the man to act against his inclination, but may be *resisted* and rendered *ineffectual* by the perverse will of the impenitent sinner.

5. That they, who are united to Christ by faith, are thereby furnished with abundant strength, and with succours sufficient to enable them to triumph over the seduction of Satan, and the allurements of sin and temptation; but that the Question, *whether such may fall from their faith and forfeit finally this state of grace?* has not yet been resolved with sufficient perspicuity.

And

the certain and undoubted rule of faith. And that I shall propound nothing to myself in this whole cause, besides the Glory of God, the peace of the church, and especially the preservation of the purity of doctrine therein. So may my Saviour Jesus Christ be merciful unto me; whom I earnestly pray, that in this my purpose, he would always be present with me, with the grace of his holy Spirit." (Acta Synod. Dordrac. p. 64.)

The result of this famous Synodical meeting is well known. The Arminian tenets were condemned, as contrary to the word of God: and the doctrines of Calvin were declared to be agreeable to the scriptures.

The first deviation then from our articles, was in favour of Arminianism: yet it is evi-

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and must therefore be yet more carefully examined by an attentive study of what the holy scripture have declared in relation to this important point."

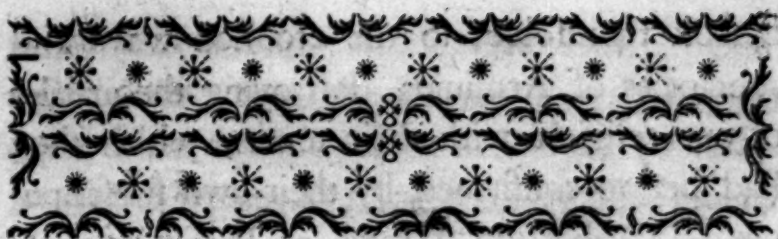
It is to be observed, that this last article was afterwards changed by the Arminians, who, in process of time, declared their sentiments with less caution, and positively affirmed, that *the saints might fall from a state of grace!*" (Mosheim vol. II. p. 521.) The same writer observes, that after the synod of Dort, the Arminian divines approached much nearer to the Pelagians, than to the Lutherans; whose system they seemed to favour in these five articles exhibited at the synod. And indeed, what are called the best Arminian writers since that time, have deserted the opinions of their nominal master and espoused the Pelagian scheme with very little variation.

dent that every attempt to introduce it, was publickly discountenanced—that the king himself by his writings and authority, defended the opinions of Calvin—and that the archbishops and — bishops, the two universities, and our national representatives at a foreign Synod, all acknowledged Calvinism to be the doctrine of the church of England.

I am yours, &c.



LETTER



LETTER IV.

DEAR SIR,

 WE have hitherto seen Arminianism zealously opposed and discountenanced by those in power, whenever it made its appearance. But soon after the synod of Dort it was openly embraced and even preached without any legal censure. Those very opinions which had been so lately condemned as heretical, contrary to the word of God, leading to popery, were on a sudden embraced by numbers, and even became fashionable. As a judicious and amiable writer of those times expresses it, “the foul vapours (of Arminianism) blew over (from the Dutch coast) and so infatuated some of our divines, that, forsaking the beaten and approved path of faith, they
betook

betook themselves to the crooked ways and precipices of Arminius, destroying the articles of our religion with their tenets, which they had before confirmed by their own subscription." (Abbot de Gratia et Perseu. Sanct: Epist. ded.) "Those that favoured the *new* opinions were encouraged, and the others were depressed." (Burnet on Art. XVII. p. 152.) The true reason of this he has given us in a few words. "Unhappy disputes falling in at that time concerning the extent of the royal prerogative beyond law, the Arminians having declared themselves highly for that, they were as much favoured at court, as they were censured in the parliament: which brought that doctrine under a very hard character over all the nation." (ibid. p. 152.)

Our fickle monarch, who had so sharply inveighed against Arminianism in his writings, and warmly approved the proceedings of the synod of Dort: in the year 1621 promoted doctor Laud, the great favourer of Arminianism to the bishoprick of St. David's, and about the same time advanced Neal, Buckeridge, and Harfnet, (who were all zealous Arminians) to some of the best bishopricks. In the year 1623 he published his injunctions or directions concerning preachers. In the third of which

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it is commanded, " that no preacher of what title soever under the degree of a bishop or dean, at the least, do from henceforth presume to preach in any popular auditory deep points of predestination, election, reprobation, or the universality, efficacy, resistibility, or irresistibility of God's grace." (Fuller p. 109.) Though these injunctions carried the air of impartiality, and seemed designed to put an end to the religious disputes which had enflamed the nation; yet the event proved that they were intended to weaken the cause of Calvinism, and strengthen that of Arminianism. For Laud, and the rest in power, being zealous Arminians, connived at their party, who preached what doctrines they pleased; and took care that the Calvinists should strictly observe his majesty's injunctions; by which they were unable to defend their own doctrines, or oppose those of their adversaries. A careful and successful inquirer into the transactions of these times declares; " the fashionable doctrines at court were such as the king had condemned at the synod of Dort, and which, in the opinion of the old English clergy, were subversive of the reformation — they pleaded for the proper merit of good works — they gave up the — five distinguishing points of Calvinism, which
their

their predecessors had contended for — they spent all their zeal in studying how to compromise matters with Rome, while they turned their backs upon the old protestant doctrines of the reformation — things were come to such a pass, that Gondamar, the Spanish ambassador, writ to Spain, that there never were more hopes of England's conversion, for "there are more prayers (says he) offered to the mother, than to the son of God." Neal's Hist. of the Purit. Vol II. p. 147. 148. The same writer observes, that, upon the accession of Charles I. to the throne, (1625,) "Laud's first care was to have none but Arminian and Antipuritanical chaplains about the king. For this purpose he drew up a small treatise, and put it into the duke of Buckingham's hand, proving that the Arminian doctrines were orthodox. — Agreeably to this scheme, he presented the duke (April 9) with a list of divines for his majesty's chaplains, distinguishing their characters by the two capital letters, O. for Orthodox, (that is Arminian) and P. for Puritan, (that is, Calvinist.) At the same time he received orders to consult bishop Andrews how to manage, with respect to the five distinguishing points of Calvinism, in the ensuing convocation: but the wise bishop advised his brother by all means to be quiet, and keep the controversy

troverſy out of the houſe: “ for (ſays he) the truth in this point is not ſo generally entertained among the clergy; nor is archbiſhop Abbot, nor many of the prelates, ſo inclined to it, as to venture the deciding of it in convocation. It was therefore wiſely dropt, becauſe the majority of the lower houſe were zealous Calviniſts; and forty five of them (according to doctor Leo, who was one of the number) had made a covenant among themſelves to oppoſe every thing that tended towards Pelagianiſm or Semi-pelagianiſm.” (160, 162.)

About this time came out Montague's *Appello Cefarem*. He had publiſhed a book ſeemingly againſt the papifts; but was charged with deſerting, inſtead of defending the proteſtant cauſe, by this publication. Several things in it were ſo diſagreeable to the received doctrines of the church, that he was informed againſt by two Norfolk clergymen for advancing *dangerous errors of Arminianiſm and Popery*. This accuſation occaſioned his *Appello Cefarem*; in which, inſtead of retracting his errors, he, with a bold front, undertook to prove that Arminianiſm was the doctrine of the church of England: This attempt of Montague was thought important enough to engage the attention of parliament. “ They voted his

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opinions

opinions to be contrary to the articles, &c. and obliged him to enter into a recognizance of two thousand pounds to appear upon summons." (Oldmixon, V. II. p. 77.) "The house of commons (says Fuller) fell very heavy on Mr. Montague for many bitter passages in his book, who in all probability had now been severely censured, but that the king himself was pleased to interpose in his behalf, signifying to the house, "That those things which were then spoken and determined concerning Montague, without his privacy, did not please him." But this did not hinder several writers from appearing against him. His book was soon answered by several persons: among others, by bishop Carlton, who had been one of our plenipotentiaries at the synod of Dort. In his answer the pious bishop says, "this man (Montague) hath more dishonoured our church, and slandered our doctrines, than ever did any member of our church." (p. 22.) Nor did the affair end in this manner. Notwithstanding the king's message, the parliament brought it on a second time. "A committee for religion was appointed who examined Mr. Montague's writings — out of which they collected several opinions contrary to the homilies and thirty nine articles, which they

they reported to the house." (Neal V. II. p. 170.) The sixth and seventh opinions they collected from his book, as erroneous were these.

"6th." That in his appeal he maintained, that man justified may fall away from grace, and may recover again, but not certainly nor necessarily.

"7th." — That the design of his book was apparently to reconcile the church of England with the see of Rome. On the eighteenth of April 1626, Mr. Pym made a report in the common's house from the committee of religion concerning Montague's appeal, and his *Arminian* and popish tenets therein comprized: whereupon it was voted in the house.

1. That he had disturbed the peace of the church, by publishing doctrines contrary to the articles of the church of England, and the book of homilies.

2. That there are divers passages in his book (especially against those he termeth Puritans) apt to move sedition betwixt the king and his subjects, and between subject and subject.

3. That the whole frame and scope of his book is, to discourage the well-affected in religion

ligion from the true religion established in the church, and to incline them, and as much as in him lay, to reconcile them to Popery." (Canterbury's Doom p. 158.) Accordingly, "the commons in parliament assembled do hereby pray that the said Richard Montague may be punished according to his demerits in such exemplary manner, as may deter others from attempting so presumptuously the peace of the church and state." (Oldmixon V. II. p. 83.) But, "instead of a severe censure for the Arminian Popish assertions in his book, he was *punished* with the bishoprick of Chichester." (Cant. Dom p. 159.) This affair of Montague, we are told, occasioned the first breach between the king and his parliament. (Oldmixon V. II. p. 77.) The remote cause of these disturbances is thus pathetically set forth by the pious bishop Hall. "If I might challenge ought in that your acute and learned Arminius, I would thus solicit and conjure him: alas! that so wise a man should not know the worth of peace; that so noble a son of the church should not be brought to light, without ripping the womb of his mother! what mean these subtil novelties? if they make thee famous and the church miserable, who shall gain by them? is singularity

larity so precious, that it should cost no less than the safety and quiet of our common mother? if it be truth thou affectest, what alone? could never any eyes (till thine) be blessed with this object? where hath the sacred verity hid herself thus long from all her careful inquisitors, that she now first shews her head to thee, unsought? hath the gospel shined thus long, and bright, and left some corners unseen? away with all new truths: fair and plausible they may be, sound they cannot: some may admire thee for them: none shall bless thee." (Epist. to Reigesburgius.)

Not long after the publication of Montague's Appello Cesarem, doctor Saunderson (afterwards bishop of Lincoln) published his *Pax Ecclesiæ*. In this tract he has many pertinent observations, and which cast much light on the religious affairs of those times. "Forasmuch as here in England the differences, which before were but private concerning the points of Arminianism, have been of late so far brought upon the public stage, by occasion of the passages betwixt Mr. Montague and his opposers, as that a dangerous schism is like to ensue thereupon; unless by the goodness of God, and the wisdom of the church and state, it be speedily prevented: those

those general directions now already laid down for the preservation of the church's peace, will not reach home for the securing of our peace, and preventing further evils, as the case now standeth with us; but it is needful the church should interpose herein, both by farther explanation of her doctrine in the points questioned, and by the exercise of her discipline upon such persons as will not rest in her determinations. And this necessity will the more appear, if we consider upon what advantages the Arminian party hath, and yet doth gain strength to itself; viz.

1. The weakness of sundry of those exceptions, which were taken at Mr. Montague's answer to the *Gagge*, by those that first openly engaged themselves for that business; which hath not only brought prejudice to their persons, but also given disadvantage to the cause, even in those exceptions which were just and material.

2. The publishing Mr. Montague's appeal with allowance, which both hath given confidence to sundry, who before were Arminians, but in secret, now to walk unmasked, and to profess their opinions publickly in all companies, and that with some disdain of opposition; and doth also encourage sundry others

to

to shew an inclination to that side, which they see to be countenanced in such public sort.

3. The plausibleness of Arminianism, and the congruity it hath in sundry points with the principles of corrupt nature, and of carnal reason. For it is a wonderful tickling to flesh and blood, to have the powers of nature magnified, and to hear itself flattered, as if she carried the greatest stroke in the work of salvation; especially when these soothingings are conveyed under the pretence of vindicating the dispensations of God's providence from the imputation of injustice.

4. The harshness of that opinion which Calvin and Beza are said to have held, and many learned men in our church are said to have followed, concerning the decrees of reprobation and election, without respect had to Adam in the one, or to Christ in the other; whereas the inconveniencies, which either do ensue, or seem to ensue upon that opinion, may be fairly waved another way, and yet without Arminianism. —

5. The manifold cunning of the Arminians to advance their own party; as viz. —

1. In pleading for a liberty for every man to abound in his own sense in things undetermined by the church, that so they may spread

spread their own tenets the more freely; whereas yet it is too apparent by their writings and speeches, that their intent and endeavour is to take the benefit of this liberty themselves, but not to allow it to those that dissent from them.

2. In bragging out some of their private tenets, as if they were the received established doctrine of the church of England, by forcing the words of the Articles or Common Prayer Book to a sense, which appeareth not to have been intended therein, as Mr. Montague hath done in the point of falling from grace. Whereas the contrary tenet, viz. of the final perseverance of the righteous in grace and faith, may be by as strong evidence every way, and by as natural deducement collected out of the said books, as shall be easily proved, if it be required.

3. In seeking to derive envy upon the opposite opinions, by delivering them in terms odious, and of ill and suspicious sound; as viz. irresistibility of grace, irrespective decree, &c. whereas the sober divines of the opposite party ordinarily do not use those terms, nor yet well approve of them, unless understood *cum grano salis*. But themselves rather are so exorbitant in their phrases and terms, as it were well if a good quantity of salt could so correct

rect them, as to render them, if not wholsome, at least savoury.

4. Which is the most unjust and uncharitable course of all the rest, and whereby yet I verily believe they have prevailed more than by all the rest, in seeking to draw the persons of those that dissent from them into dislike with the state, as if they were Puritans, or Disciplinarians, or at least that way affected." (p. 58—63.)

How much Arminianism was now encouraged, and what joy and expectations the common enemy derived from hence, may be gathered from the Jesuit's famous letter, sent to the rector at Brussels; a copy of which letter, endorsed by Archbishop Laud himself, was seized on in his study at Lambeth. You may perhaps, from curiosity, desire to see it.

"Father rector, &c. We have now many strings to our bow, and have strongly fortified our faction; and have added two bulwarks more; for when King James lived (we know) he was very violent against Arminianism; and interrupted with his pestilent wit, and deep learning, our strong designs in Holland, &c. *Now we have planted the Sovereigne Drugge Arminianisme*, which we hope will purge the Protestants from their heresy: and it flourisheth

eth and beareth fruit in due season, &c. For the better prevention of the Puritans, the Arminians have already locked up the duke's ears, and we have those of our religion, which stand continually at the *duke's* chamber, to see who goes in and out. We cannot be too circumspect and careful in this regard. I cannot chuse but laugh to see how some of our own rank have accoutred themselves; you would scarce know them if you saw them; and 'tis admirable, how in speech and gesture they act the Puritans. The Cambridge scholars to their woful experience shall see we can act the Puritans a little better than they have done the Jesuits. I am at this time transported with joy to see how happily all instruments and means, as well great as smaller, co-operate unto our purposes. But to return unto the main fabrick, *Our Foundation is Arminianisme: &c.*" (Rushworth, Vol. I. p. 474. Cant. Doom. p. 159. Foxes and Firebrands, P. II. p. 118.) A copy of this letter was likewise found among the papers of a society of Priests and Jesuits, which was discovered at Clerkenwell, in 1627. (Oldmixon. Vol. II. p. 93.)

His majesty being pressed by his parliament, to call in Montague's book, by a royal proclamation, the king at last consented.

A PROCLAMATION for the suppressing of a book, entitled, Appello Cefarem, or an Appeal to Cefar.

Whereas Wee, out of our care to conſerve and maintaine the church committed to our charge, in the unity of true religion and the bond of peace, and not to ſuffer unneceſſary diſputes, which may trouble the quiet both of church and ſtate, have lately cauſed the articles of religion to be reprinted, as a rule for avoiding diverſities of opinion, and for the eſtabliſhing of conſent in true religion; Wee, continuing our deſire to compaſſe this wiſhed effect, and conſidering that the book written by Richard Montague, now biſhop of Chicheſter, then but batchelor of divinity, intituled (Appello Cefarem, or an Appeal to Cefar,) and publiſhed in the year (1625) was the *firſt cauſe* of thoſe diſputes and differences, which have ſithence much troubled the quiet of the church; have thought it fitting to take away the occaſion by calling in the ſaid book: and therefore, we do hereby will and ſtrictly command all and ſingular perſons whatſoever, who have, or ſhall have any of them in their hands or cuſtody, that, upon pain of our high diſpleaſure, and the conſequence thereof, they do deliver the ſame preſently upon this publiſhation, to the lord biſhop of the dioceſe, or his

chancellour, if it be out of our univerſities: or if it be in either of the two univerſities, to the chancellor, or vice-chancellor there, whom we ſtraitly command to ſuppreſſe the ſame; hoping thereby, that men will no more trouble themſelves with theſe unneceſſary queſtions, the firſt occaſion being taken away: but if we ſhall be deceived in this our expectation, and that by reading, preaching, or making books, either pro or contra, concerning theſe differences, men begin a new diſpute; we ſhall take ſuch order with them and thoſe books, that they ſhall wiſh they had never thought upon theſe needleſs controverſies.

Given at our court at White-hall, the ſeventeenth day of January, in the fourth yeare of our reigne, of Great Britaine, France and Ireland. (Cant. Doom. p. 161.)

But the parliament, perceiving that the king favoured the Arminians, drew up a remarkable declaration to his majeſty on the growth of Popery and Arminianiſm.

“ As our feare concerning change or ſubverſion of religion is grounded upon the daily increaſe of papists, the onely profeſſed enemies thereof, for the reaſons formerly mentioned; ſo are the hearts of your ſubjects no leſſe perplexed, when with ſorrow they behold a dai-
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ly growth and spreading of the faction of the *Arminians*, that being (as your majesty well knows) but a cunning way to bring in popery, and the professors of those opinions, the common disturbers of the protestant churches, and incendiaries of those states wherein they have gotten any head, being Protestants in shew, but Jesuits in opinion and practice: which caused your royal father (with so much pious wisdom and ardent zeale) to endeavour the suppressing of them as well at home as in our neighbouring countries: and your gracious majesty, imitating his most worthy example, have openly and by your proclamations, declared your dislike of those persons and of their opinions; who notwithstanding are much favoured and advanced, not wanting friends even of the clergy near to your majestie, namely *doctor Neale*, bishop of Winchester, and *doctor Laud*, bishop of Bath and Wells, who are justly suspected to be unsound in their opinions that way, and it being now generally the way to preferment, and promotion in the church, many schollers do bend their studies to maintaine these errors; their bookes and opinions are suffered to be printed and published, and on the other side, the impressions of such as are written against them,

and

and in defence of the orthodox religion, are hindered and prohibited, and (which is a boldness most incredible) this restraint of orthodox bookes is made under colour of your majestie's (formerly mentioned) proclamation, the intent and meaning whereof we know was quite contrary — &c." (Cant. Doom. p. 162)

Moreover, the commons in pursuance of their opposition against the increasing Arminian faction, after much debate, passed this famous vote, January 28, 1628.

"Wee the commons now assembled in parliament doe claime, professe and avow for truth, the sense of the articles of religion, which were established in parliament in the thirteenth yeare of queene Elizabeth, which by the publicke acts of the church of England, and the general and current exposition of the writers of our church have been delivered unto us; and we reject the sense of the Jesuits, Arminians, and all others wherein they doe differ from us." (Cant. Doom. p. 163. Oldmixon, Vol. II. p. 103.)

The London clergy likewise petitioned his majesty, on account of his injunctions concerning preaching on the five controverted points.

To

To the King's most excellent Majestie.

The humble petition of divers ministers of God's word, in and about the city of London, and elsewhere,

Most humbly sheweth,

That whereas your royal majestie, out of your religious zeale for the conserving of the church, committed to your charge, in peace, and for the confirming of the doctrine of the same agreeable to God's word, and conteyned in the articles established; did publish both a proclamation and a declaration, therein prohibiting all opinions, either against or besides the orthodoxal grounds of religion expressed in the said articles, as also all raising of doubts and disputations which may nourish faction in church and common-wealth. And yet your majesty's said edicts are so interpreted, and pressed upon us, as we are not a little discouraged and deterred, from preaching those saving doctrines of God's free grace in election, and predestination, which greatly confirme our faith of eternal salvation, and fervently kindle our love to God, as the seventeenth article expressly mentioneth. So as we are brought into a great strait, either of incurring God's heavy displeasure if we do not faithfully discharge our embassage, in declaring the whole
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counsel of God, or the danger of being censured for violators of your majesties said acts, if we preach these constant doctrines of our church, and confute the opposite *Pelagian* and *Arminian* heresies, both preached and printed boldly without feare of censure. As if the saving doctrines of Christ were prohibited, and these impious heresies priviledged, which Councils both old and new have condemned; and the admired judgment of our late sovereigne, your royal father, king James of blessed memory, hath for ever branded, calling the maintainers thereof arrogant and atheistical sectaries, who are not ashamed to lie so grossly, as to avow that their heresies are agreeable with the religion and profession of the church of England, which corrupt seeds of heresy and faction, (if not the more speedily rooted out) the wise king tells the neighbour states, will of necessity bring utter ruine to their state by the too bold, and frequent disciples and followers of that enemy of God, *Arminius*.

Wee therefore your majestie's faithful, obedient, peaceable, and conformable subjects to all your majestie's lawes being most tenderly sensible of the dishonour of Christ, and of your majestie his vicegerent over us, infinitely more
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dear unto us than our lives, most humbly on our bended knees, beseech your gracious majesty to take into your princely consideration the forenamed evils and grievances under which we groane; and as a wise physician to prescribe and apply such speedy remedies, as may both cure the present maladies, and secure the peace of the church and commonwealth, from all those plagues which our neighbours have not a little felt, and more may fear if the counsel of the most judicious king be not the better followed." (Cant. Doom. p. 165.)

Of these times Mons. Larrey writes thus, "Popery was tolerated and Arminianism favoured. NEAL and LAUD were the cause." (Vol. I. p. 167.)

The Arminian party, with Laud at their head, carried things with so high a hand, that, notwithstanding the king's injunctions, they licensed the books of Papists and their own party, and suppressed the writings of the Calvinists. "At length the Booksellers being almost ruined, preferred a petition to the next parliament (1628) complaining that the writings of their best authors were stifled in the press, while the books of their adversaries (Papists and Arminians) were published and

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spread over the whole kingdom." Rushworth Vol. I. p. 655)

Soon after came out the protestation of the house of commons, in which it is declared — "Whosoever shall by favour or countenance, seem to extend or introduce Popery or *Arminianism*, shall be reputed a capital enemy of the kingdom." (Neal Vol. II. p. 196)

As the Arminians had now got the power of licensing books into their hands, when any that were not of their party offered any books to their inspection, in order to be licensed, if they did not wholly suppress, they took care to expunge all passages in them, which they thought would give offence, by speaking any thing that favoured of Calvinism. This liberty they took with the writings even of some of the bishops.

In bishop Halls letter to bishop Davenant, endeavouring to free himself from the charge of Arminianism, the following passage was obliterated. "Yea, as if this calumnie were not enough, there want not those whose secret whisperings cast upon me the foule aspersions of another sect, whose name is as much hated, as little understood: my lord, you know I had a place with you, (tho' unworthy) in that famous synod of Dort, where (however
sicknesse

sicknesse bereaved me of the honour of a conclusive subscription) yet your lordship heard me with equal vehemency to the rest, crying down the unreasonableness of that way. I am still the same man, and shall live and die in the suffrage of that reverend synod; and do confidently avow, that *those other opinions cannot stand with the doctrine of the church of England.* But if, the composing of our differences at home, (which your lordship knowes to be far different from the Netherlandish) there could have been tendered any such fair propositions of accordance, as might be no prejudice to God's truth, I should have thought it an holy and happy project; wherein if it be not a fault to have wished a safe peace, I am innocent." (Cant. Doom. p. 165.)

In March 1631, doctor Davenant, bishop of Salisbury, preached, in his course, before the king, and two days after was called before the privy council for preaching contrary to the royal injunctions. The bishop's own account of the affair, in a letter to his worthy friend, doctor Ward, will shew the matter in the best light. — "As for my court business, though it grieved me that the established doctrine of our church should be distasted, yet it grieved me the lesse, because the truth

of what I delivered was acknowledged even by those which thought fit to have me questioned, for the deliverie of it. Presently after my sermon was ended, it was signified unto me by my lord of York, and my lord of Winchester, and my lord chamberlain, that his majesty was much displeased, that I had stirred this question, which he had formerly forbidden to be meddled withall, one way or other: my answer was, that I had delivered nothing but the received doctrine of the church established in the seventeenth article, and that I was ready to justify the truth of what I had then taught. Their answer was, the doctrine was not gainsaid, but his highness had given command, these questions should not be debated, and therefore he took it more offensively that any should be so bold, as in his own hearing to break his royall commands. And here my lord of York aggravated the offence, from many other circumstances. My reply was only this. That I never understood that his majesty had forbid a handling of any doctrine comprised in the articles of our church, but only raising of new questions, or adding of new sense thereunto, which I had not done, nor ever should doe. This was all that passed betwixt us on Sunday night after my sermon.

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The matter thus rested, and I heard no more of it, till coming unto the Tuesday sermon, one of the clerks of the council told me, that I was to attend at the council-table, the next day at two o' the clock. I told him I would wait on their lordships at the hour appointed. When I came thither, my lord of York made a speech well nigh of half an hour long, aggravating the boldness of my offence, and shewing many inconveniencies that it was like to draw after it. And he much insisted upon this, what good effect his majesty's declaration had wrought, how these controversies had ever since been buried in silence, no man meddling with them one way or other. When his grace had finished his speech, I desired the lords, that since I was called thither as an offender, I might not be put to answer a long speech on a suddaine, but that my lord's grace would be pleased to charge me point by point, and so to receive my answer, for I did not yet understand wherein I had broken any commandment of his majestie's, which my lord in his whole discourse took for granted. Having made this motion, I gave no farther answer, and all the lords were silent for a while. At length my lord's grace said, I knew well enough

enough the point which was urged against me, namely the breach of the king's declaration. Then I stood upon this defence, that the doctrine of predestination which I had taught was not forbidden by the declaration: first, because in the declaration all the articles are established, among which the article of predestination is one. Secondly, because all ministers are urged to subscribe unto the truth of the article, and all the subjects to continue in the profession of that as well as of the rest. Upon these and such like grounds, I gathered, it could not be esteemed amongst forbidden, curious, or needless doctrines; and here I desired that out of any clause in the declaration it might be shewed me, that keeping myself within the bounds of the article, I had transgressed his majesty's command; but the declaration was not produced, nor any particular words in it; only this was urged that the king's will was, that for the peace of the church these high questions should be forborne. My answer then was, that I was sorry I understood not his majesty's intention, which if I had done before, I should have made choice of some other matter to intreat of, which might have given none offence; and that for the time to come, I should conform

form myself as readily as any other to his majestie's command. The earl of Arundel seemed to approve of this my answer, and withal advised me to proceed no farther in my defence. This is in substance all which was done or said in this matter, and so I was dismissed. The lords said nothing either in approbation of what I had alledged, to shew that I had not wittingly broken the king's known command, or in confirmation of the contrary, urged against me by my lord's grace. At my departure I entreated their lordships to let his majesty understand, that I had not boldly, or wilfully and wittingly, against his declaration, meddled with the forenamed point; and that now understanding fully his majesty's minde and intention, I should humbly yeeld obedience thereunto. This business thus ended, I went the next day to my lord chamberlain, and intreated him to doe me the favour, that I might be brought to kisse the king's hand, before I went out of town, which his lordship most readily promised and performed. When I came in, his majesty declared his resolution, that he would not have this high point meddled withal or debated, either the one way or the other, because it was too high for the peoples understanding; and

and other points which concern reformation and newness of life, were more needful and profitable. I promised obedience herein, and so kissing his majesty's hand departed. I thought fit to acquaint you with the whole carriage of this businesse, because I am afraid many false reports will be made of it, and contrary one to another, as men stand contrarily affected. I shewed no letters or instructions, neither have any but those general instructions, which king James gave us at our going to Dort, which make little or nothing to this businesse. I sought amongst my papers, but could not find them on the suddaine, and I suppose you have them already. As for my sermon, the brief heads were these: Eternal life is the gift of God thro' Jesus Christ our Lord. As in the former part I had spoken of the threefold miserie of the wicked; so here I expounded the threefold happiness of the godly to be considered.

1. Happy in the lord whom they serve: God, or Jesus Christ.

2. Happy in the reward of their service: eternal life.

3. Happy in the manner of their reward: *Charisma*, or gratuitum donum in Christo.

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The two former points were not excepted against. In the third and last I considered eternal life in three divers instances; in the eternal destination thereunto which we call election, in our conversion, regeneration, or justification, which I termed the embryo of eternal life. John IV. 14. And last of all in our coronation, when full possession of eternal life is given us. In all these I shewed it to be *Charisma*, or the free gift of God through Christ, and not procured, or premerited, by any special acts depending upon the free will of men. The last point, wherein I opposed the popish doctrine of merit was not disliked. The second, wherein I shewed the effectual calling or regeneration (whereby we have eternal life inchoated and begun in us) is a free gift, was not expressly taxed. Only the first was it which bred the offence; not in regard of the doctrine itself, but because (as my lord's grace said) the king had prohibited the debating thereof. And thus having let you understand the carriage of this business, I commit you to the protection of the Almighty." (Fuller.)

A few years after, when archbishop Laud was brought to his trial, one of the articles of impeachment against him (viz. 7.) was

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“that he hath traiterously endeavoured to alter and subvert God’s true religion, by law established in this realm, and instead thereof to set up Popish superstition and idolatry. And to that end, hath declared and maintained in speeches, and printed books, divers Popish doctrines and opinions contrary to the articles of religion established by law.” And in the eighth article of impeachment against him it is said, — “and hath taken upon him the commendation of chaplains to the king; by which means he hath preferred to his majesty’s service, and to other great promotions in the church, such as have been Popishly affected, or, otherwise unsound and corrupt both in doctrine and manners.” (Cant. Dom. p. 27. — Oldmixon — Rushworth.)

In his defence the archbishop said, “I am charged with an endeavour to introduce and propagate Arminianism in our church — to this I answer in general, that I never endeavoured to introduce Arminianism into our church, nor ever maintained any Arminian opinions — I neither did protect nor countenance the Arminians persons, books, or rets. — True it is, I was, in a declaration of the commons house, taxed as a favourer, advancer of Arminians and their opinions, without

out any particular proof at all, which was a great slander to me. (Cant. Doom. p. 507 508.) — “For the purging some passages out of bishop Hall’s and bishop Davenant’s letter and imprisoning master Butter for printing them; I answer, that the same was done by my chaplain, as being contrary to his majesty’s proclamation and declaration; and bishop Hall himself at last consented to it, and was well satisfied upon the reason given him by my chaplain, that it was for the quiet of the church; and therefore for the printer of his own head to put it in, deserved exemplary punishment.” (509.) In his endeavour to free himself from the charge of favouring some particular Arminians, he says “—bishop Neal was a worthy man, free from Popery and Arminianism — doctor Lindsey was a very great scholar, who deserved well, neither did I know him to be an Arminian — however these were affected, yet none can charge me with any Popery or Arminianism.” (530.)

It is needless to scrutinize the archbishop’s integrity, and enquire whether what he said in his defence was true. It is sufficient to our purpose, that these proceedings furnish an unanswerable proof that Arminianism was not then the doctrine of the church of England.

For it can scarce be supposed that a parliament should be so ignorant of the doctrines of the church, as to impeach the archbishop of Canterbury of endeavouring to subvert God's true religion as by law established, and particularly instance, by, his introducing and encouraging Arminian tenets and persons; if Arminianism had been the national religion. Or that this sensible and crafty prelate should be ignorant of the doctrines of the church, and so unable to refute the charge, which he might have done, only by proving that Arminianism was the religion established by law. On the other hand, he plainly declares that he never endeavoured to introduce Arminianism into the church, or ever maintained Arminian tenets.

You'll excuse the length of this letter, and my filling it almost with quotations. I thought it necessary to be particular, and that a circumstantial account of these transactions would not be altogether disagreeable.

I am yours, &c.

LETTER



LETTER V.

DEAR SIR,

FROM this season, and from various causes (one of the chief of which, perhaps, is, that it became the high road to preferment) Arminianism gained ground daily among those who called themselves sons of the church: in-
somuch that, soon after the restoration, there were very few Calvinists among them: i. e. very few who paid that regard to the articles, which they had solemnly engaged to do, before and after their ordination. “Every one is acquainted with the change that has taken place in the established church of England, whose clergy, generally speaking, since the time of archbishop Laud, have embraced the Arminian doctrine concerning predestination and grace; and, since the restoration of Charles the second, have discovered a strong
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propensity to many other tenets of the Arminian church." (Mosheim V. II. p. 531.) Calvinism was now almost confined to those who had formerly separated from, or were

Lately ~~totally~~ obliged to leave the church, on account of the act of uniformity. Between these and those who remained in possession of the revenues of the church, there were frequent controversies concerning ceremonies and doctrines: and that they had departed from their articles was, among other things, often objected by the former to the latter. The charge was so far from being groundless, that it was notoriously true. Every one might know it, who knew the difference between Calvinism and Arminianism, and compared the articles with the discourses of the clergy in general. And as those who made the charge loudly insisted on the fact; it was after some time, thought prudent to say something by way of answer to it; which was this: † "that they are not articles of doctrine but of peace." The meaning of which bishop Burnet supposes to be, that "they are a standard of doctrine not to be contradicted

† This distinction, it seems, is to be attributed to the wavering Mr. Chillingworth, who first published it, about the year 1637, in his dispute with Knot the Jesuit.

ed or disputed — that the sons of the church are only bound to acquiesce silently in them — and that the subscription to them amounts only to a general compromise upon these articles, that so there may be no wrangling nor disputing about them." (On the Art. p. 6.) But this is perhaps the most unluckily evasion that could have been hit on, as it is glaringly inconsistent with truth and honesty. It is inconsistent with truth, because their title plainly says that they were agreed upon in convocation, *for the avoiding of diversities of opinion, and for the establishing of consent touching true religion.* It is inconsistent with honesty. For this is evidently the meaning of a person who subscribes them with this view of things. "Whereas I, N. N. have a particular desire to enter into holy orders, and being sensible that I cannot enjoy any dignity or revenue of the church, without subscribing that the articles are agreeable to the word of God, when understood in their literal and grammatical sense; I do hereby solemnly promise, that (tho' I believe several of the articles are not true, when thus interpreted) I will keep my opinion to myself; at least ^{so} far as not publickly to preach against them." This is the language of one who subscribes them as articles of peace only.

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And how he can reconcile this compromise with the solemn declaration he makes before God, "that he will be ready, with all faithful diligence, to banish and drive away all erroneous doctrines contrary to God's word," he would do well seriously to consider. And, what is more, if we suppose there is no fraud in such a subscription, but that a person may thus come regularly and fairly into the church, it is, even on this supposition, impossible that he should do his duty, and fulfil his engagements. For by such a subscription he engages that he will not concern himself with the controverted points. Now these comprehend not only the fundamentals, but almost the whole of Christianity. So that these subjects he must not enter upon. He must not for instance, acquaint his people whether they are sinners by nature, or not — how they are to be justified in the sight of God; whether by going about to establish their own righteousness, or submitting to the righteousness of God — whether they must be saved with the concurrence of a divine assistance, or wholly through grace. In a word, all the leading points of christianity must go untouched. And of course he must either suppress or pervert many plain declarations

tions of scripture. But, notwithstanding these awkward consequences of supposing that the articles are designed only as articles of peace, not of consent in opinion; multitudes have thought, and not a few, even at this day, pretend that this was the design of them. But if this *was* the design of them, it is notorious that the clergy did not act according to it. After the ejection of near two thousand ministers, in the year 1662, for not complying with the act of uniformity, the church was almost wholly Arminian. There were few, very few Calvinists left in it. And as it was become fashionable to inveigh against those who had quitted their appointments rather than comply with the *act*; so it was by no means uncommon to dress up the Calvinian doctrines in a fool's cap, and expose them to the people from the pulpit — to represent them very unfairly, and charge them with horrid consequences, but which did not properly belong to them — and at the same time endeavour to set off to advantage the Arminian tenets, by undertaking to prove that they were agreeable to human reason, accorded with our natural notions of the dignity of man, drew aside the vail which Calvinism had cast on the Divine attributes, and shewed them in their

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genuine beauty and just harmony. So that these divines had something of the spirit of those Jews, who, like perverse children, would neither pipe nor dance. ^{They} They would not understand the articles in ~~this~~ true sense, nor act agreeably to what they peremptorily insisted was the true design of them. The sect of the Arminians says the judicious Mosheim, (Vol. H. p. 518) derived its existence from an excessive propensity to improve the faculty of reason, and to follow its dictates and discoveries." This excessive propensity shewed itself remarkably among the divines of those days. They exalted reason above measure, even to the setting it on the throne, and obliging revelation to minister unto it. The standard by which they tried all religious truths was this. "Nothing is to be received into our religion, as true, but what we have an adequate and comprehensive idea of." (Growth of Error, p. 4) A pious and learned writer, speaking of these times, says, "For several years together this was the constant tone of the pulpit among some men—reason must be the rule of all religion; reason is the standard of all truth. Nothing is to be admitted in Christianity but what is founded upon and resolved into natural argument and reason." (Edwards's Preacher,

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er, Vol. I. p. 46.) And the persons to whom he alludes were the most popular, and accounted the best preachers of the age. *See what preachers*

So highly was reason extolled, that it was agreed upon, that "All reasonings about divine revelations must necessarily be governed by the principles of natural religion: that is, by those apprehensions which men naturally have of the divine perfections, and the clear notions of good and evil which are imprinted upon our natures." (Tillotson, Vol. II. p. 25. edit. 1748)—"By these principles—we are to interpret what God hath revealed; and when any doubt ariseth concerning the meaning of any divine revelation, we are to govern ourselves in the interpretation of it, by what is most agreeable to those natural notions which we have of God." (p. 26)—"The only design of revealed religion is, to revive and improve the natural notions which we have of God, and all our reasonings about divine revelation, are necessarily gathered by our natural notions of religion." (Vol. VI. p. 35.) Such was the divinity of these days. Such the language of the most celebrated preacher, whose writings are admired, and are the standard of doctrines with multitudes, even at this day.

These principles cleared the way for the Socinians, who now began to appear openly, and soon swarmed among us. The doctrines of the Trinity, and of the death of Christ as a satisfaction for sin, were publicly denied and wrote against. And tho' several were cautious what they said on these points, and avoided giving their opinions in plain terms, yet it is evident from their writings that they had embraced the Socinian blasphemies. The well meaning Arminians were now made sensible of their error, and saw very plainly that they had overshot the mark, in extolling reason at so prodigious a rate. Yet they judged it necessary to appear in defence of those doctrines, which they heartily believed to be true: viz. the doctrine of the Trinity, and of the death of Christ as a sacrifice for sin. But how was this to be done? what weapons were to be used in this warfare? upon their own principles they could not possibly attack the Socinians with any prospect of success. For if "nothing was to be admitted in Christianity but what is founded upon and resolved into natural argument and reason—or what we have an adequate and comprehensive idea of; it was no more possible to defend the scripture account of the Trinity, and of the cause of the death of
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of Christ, than the doctrines of absolute, unconditional election, the total depravity of the human nature, or any of the Calvinian points. For we have adequate and comprehensive ideas of none of these doctrines, and therefore none of them ought to be admitted. Because it is as much above our reason to explain how there can be three persons in the Godhead, and yet but one God; as to shew how the Almighty, without any jarring of the divine attributes, could from all eternity, chuse some persons to salvation and not others, without any regard to what they would do. So that it was found necessary to change the standard of revealed religion. All religion was not now to be tried by the rule of reason, but by the word of God. What he had therein declared was to be believed upon the testimony of the revealer, tho' we were absolutely unable to comprehend it. Hear now the language of those Arminians, who so lately delighted in the appellation of *rational divines*, and weighed all divine matters in the nice balance of reason. Take it in the words of their champion. "The modesty of Christians is contented in divine mysteries to know what God has thought fit to reveal concerning them, and hath no curiosity to be wise above that
which

which is written. It is enough to believe what God says concerning these matters. — The doctrine of the Trinity, even as it is asserted in scripture, is acknowledged by us to be still a great mystery, and so imperfectly revealed as to be in a great measure incomprehensible by human reason. And therefore tho' some learned and judicious men may have very commendably attempted a more particular explanation of this great mystery by the strength of reason, yet I dare not pretend to that, knowing both the difficulty and danger of such an attempt, and mine own insufficiency for it." (Tillotson, Vol. III. p. 288) — "A man must not deny what God says to be true, tho' he cannot comprehend many things which God says: as particularly concerning this mystery of the Trinity. It ought then to satisfy us that this doctrine is delivered in scripture, and that what is there declared concerning it does not imply a contradiction." (p. 295.)

A judicious observer of these times says "I have often thought of this great transaction of divine providence, that these professed boasters of reason, who were going to mar our divinity by it, and to destroy a great part of the New Testament, were called off by the writings

tings of the Socinians, who were boasters of the like nature. We may see, by ~~perusing~~^{perusing} the writings of these our Arminian divines, what a height they would have proceeded to, if there had not been a stop put to it by the over-ruling hand of God. I have with much seriousness and application contemplated this remarkable event; and I call upon the reader to reflect on it with thanks to our wise and merciful God, who overswayed the hearts and minds of men, and caused the Unitarians to be attacked by those persons, who would perhaps have fought for the same cause, if these men had not appeared for it." (Edwards Veritas Redux, p. 493.)

Little regard was now paid to the Articles. The pulpit and press had almost abandoned them. They were seldom used, unless on particular occasions, before ordination and institution. At these seasons it was indeed necessary to take notice of them, because their authority and design were the same that they had ever been, and the form and manner of admission into the ministry were not legally altered. So that a subscription to them, according to their original meaning, was as indispensibly necessary, as it is now (proh dolor!) for one designed for a *place* to partake of the Lord's supper.

supper. Nevertheless, *diversities of opinions* were allowed. Arminians, Socinians, Arians, Neonomians, and Unitarians, had all crept into the fold, and were become true sons of the church. Yet so little agreement was there among them, more especially among the Unitarians, that a writer of these times declares, "In those few things they profess to own, they can't agree about the nature of God, whether omniscient or immense? about the *Holy Ghost*, whether a person, or not? about the invocation of Jesus, whether a duty or not? so that from any thing, which hath been published by them, we can't be sure that any two of them — are of the same religion!" (*Growth of Error* p. 93.)

Burnet Near the end of this century, about the year 1699, bishop Burnet published a book entitled, an exposition of the 39 articles of the church of England. The design of this book seems inconsistent with what might be expected from the title. Instead of positively declaring in what sense the articles are to be understood, his endeavour seems to have been, to assuage the heats which then prevailed about the true meaning of them, by insinuating, that the church is not peremptory in her determination how they should be understood, "But that a latitude has been left to different

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Concerning the foundation of Bp Burnet's scheme
See Dr Hobbson's Plea p. 30.

opinions," (p. 170) so that persons of different persuasions may conscientiously subscribe them. I am sorry to find that this amiable writer should, thro' a false charity, seem to betray that cause, which, by his high station in the church, he was obliged to defend: and that he should, contrary to his usual manner, write so unguardedly, as to make this evident to every attentive reader. In the introduction to this work, he speaks to the question, whether the articles are designed as articles of Union and peace, or of consent in opinion. And from considering the title they bear, that they were agreed upon in convocation, *for the avoiding of diversities of opinions, and for the establishing consent touching true religion*; he concludes, "It is evident a *consent in opinion* is designed." (p. 7) This argument is conclusive. But how does it agree with what he says about the church leaving a latitude for different opinions? If the design of the articles was to avoid diversities of opinion, how can leaving a latitude for different opinions be consistent with that design? It is perhaps difficult to invent a more glaring contradiction. Had the bishop strictly regarded the design of the compilers as expressed in the title of the articles, he might have saved himself the trouble of en-

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quiring "how far our church has determined the matter;" (p. 168) viz. between the Calvinists and Arminians—how far she hath restrained her sons, and how far she has left them at liberty." He need not have said that "the natural equity or reason of things ought to carry to as great a comprehensiveness of all sides, as may well consist with the words in which our church has expressed herself on those Heads." For it is well known that the articles were compiled before Arminius was born. The articles were compiled in the year 1562, and Arminius died in 1609 at the age of 40. (L'Amy Hist. Socinianism, p. 133.) Moreover, Arminius was bred a Calvinist at Geneva, and did not change his opinions till the year 1591; (Mosheim v. ii. p. 518, 519) which was twenty years after they received the parliamentary sanction, and almost thirty after they were compiled. So that what the bishop insinuates of our church leaving a latitude for the sake of either of these, is impossible to be true. His book however gives full proof that the major part of the clergy had, in his time, departed from the articles; or, at least, thought they might be understood in a sense different from what the compilers of them intended. He says, "In England the first

first reformers were generally in the Sublapsarian Hypothesis." (p. 151) And speaking of the Augustinian or Calvinian notion of original sin, he candidly acknowledges, "It is known that this was the tenet of those who prepared the articles." (p. 114) The compilers then were, according to him, Calvinists. And their design in compiling them, we have seen, was, to avoid diversities in opinion, and to establish consent touching true religion. But in his time, all our clergy were so far from being Calvinists, of the same opinions with those who drew up the articles, that some of them inveighed against Calvin's Doctrines, even from the pulpit. "The boldness (says he) of some among us, who have reflected in Sermons, or otherwise, on those who hold Calvin's system, has been much blamed, and often censured by those, who though they hold the *same* opinions with them, yet are both more charitable in their thoughts, and more discreet in their expressions." (Pref. p. 8.) This work we are informed (p. 1.) was undertaken at the request of an archbishop; whose works fully prove him an Arminian. And the bishop himself, speaking of the point of predestination, owns, "I follow the doctrine of the Greek church." (Pref, p. 6.)

which is inconsistent with the opinion of the reformers†. And further, he gives this as the reason why a full and clear explanation of the thirty nine articles had not been undertaken before his attempt. "It has been often suggested, that those articles seemed to be so plain a transcript of St. Austin's doctrine, in those much disputed points, concerning the decrees of God, and the efficacy of grace, that they were not expounded by our divines for that very reason; since the far greater number of them is believed to be now of a different opinion." (Pref. p. 1.) Which is at least to intimate, that the true meaning of the controverted articles may be understood by the words in which they are expressed, that their sense is evidently Calvinistical—that a full and impartial explanation of them would probably give offence; as it would be to prove that the far greater part of the clergy had departed from them: and therefore

† The opinion of one of the chief of them concerning the Greek church may be learned from the following story. "Sir William Cecil, the queen's secretary, having informed doctor Cox, bishop of Ely, that the queen sometimes employed herself in reading the Greek fathers, the doctor replied, "When all is done, the scripture is that that pierceth: Chrysostom and the Greek fathers *pelagianizant*, favour the errors of Pelagius." (Strype's annals of queen Elizabeth, ch. 32.)

fore it was thought prudent not to undertake it. At the beginning of the present century, Arminianism was sensibly on the decline. It had introduced Socinianism, soon after the restoration †, which within a few years prevailed over it; so that the Socinians were more numerous than the Arminians. Socinianism ushered in Arianism. But the Socinians having received a check, being publicly stigmatized by the toleration act in 1689, were obliged to speak with some caution and reserve. This perhaps was serviceable to the Arian interest, for it soon became predominant, and was, at the commencement of the present age, the fashionable religion.

The Arminians had all along acknowledged that they were obliged to understand the articles in the literal and grammatical sense. And, by adding here and there a word, and finding out a meaning for others, different from what the compilers intended, they thought they could make them speak with some agreement
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|| Biddle's Socinian catechisms were indeed published in the time of Oliver Cromwell; but it does not appear that Socinianism was openly countenanced by any of the clergy, till after the restoration. Biddle published his book under favour of the toleration which Cromwell allowed to sects of all kinds; yet so offensive was the book, that Cromwell had him thrown into prison for it, where he died.

to their own tenets. But this would not serve the turn of the Arians. The first and second articles in particular, and some passages in the public offices of the church, speaking expressly against them; after some fruitless attempts to strain these to a meaning that might seem to agree with their opinions; they began to declare that a person may agree and subscribe them, "whenever he can *in any sense at all* reconcile them with the scriptures; i. e. with his own sense of scripture." One of their writers declares, "It is an avowed principle among them, that these (the thirty nine) articles may lawfully and conscientiously be subscribed in any sense in which they themselves, by their own interpretation, can reconcile them to scripture, without regard to the meaning and interpretation, either of the persons who first compiled them, or who now impose them." (Vid. Waterland's Case of Arian Subscription, p. 8.) So that the articles were to stand for nothing but what they thought proper. But even with this notorious violation of the design of the reformers, the Arians could not gain their point; could not make it appear that they were true members of the church. For, upon trial, there was found such a difference between the articles

articles and their reveries, that they could not, by any means, be brought even to the appearance of an agreement. And, it was perhaps, from a sense of this, that some of them began to exclaim against all subscriptions to articles, as impositions of men, and tending to destroy the liberty of private judgment: (See the Bangorian Controversy) and therefore to suppose that "no other subscription ought to be required of the clergy, than to the *scripture*, as *the word of God*, in which the rule of faith is contained."

So great was the increase of Arianism as to occasion the interposition of the civil power. Accordingly, about the beginning of May 1721, came out "his majesty's directions to the archbishops and bishops for the preservation of unity in the church, and the purity of the christian faith, particularly in the doctrine of the Holy Trinity." (Oldmixon, Vol. III. p. 717.) Herein his majesty signified his resentment against "those impious tenets and doctrines which have of late been advanced and maintained with much boldness and openness, contrary to the great and fundamental truths of the Christian religion, and particularly to the doctrine of the holy and ever blessed Trinity." Upon this, "the earl of Nottingham

Nottingham, who answered Mr. Whiston's Arian tenets, complained in the house of lords of the growth of Atheism, profaneness, and immorality; and doctor Verney, lord Willoughby of Brook, dean of Windsor, brought in a bill "for the more effectually suppressing of blasphemy and profaneness;" in which it was to be enacted, that whatever author of a book should deny the divinity of our Saviour, or the thirty nine articles of the church of England, &c. should be imprisoned, unless he not only recited but signed the following creed.

I A. B. do solemnly profess, and sincerely declare, that I do believe there is but one, living, and true God, everlasting, the maker and preserver of all things, both visible and invisible; and that, in the unity of the Godhead, there be three persons of one substance, power and eternity, the Father, the Son, and the Holy Ghost; and I do acknowledge the scriptures to have been written by divine inspiration." (Oldmixon, Vol. III. p 718.)

About the middle of the last century, during the time of the civil war, appeared the Antinomians; who had their name from denying that the moral law was to be used as a rule of life. This opinion of theirs occasioned the publication of *The Whole Duty of*
of

of *Man*; which was received with great applause, and has been one of the principal family-books among churchmen, from that day to this. The work is, by no means, void of merit. Considered as a scheme of relative duties it is, perhaps, inferior to few, if any. But yet it is destitute of the one thing needful, of the scriptural terms of acceptance with God. This defect, which alone proves it unworthy of the title it bears, has, from time to time, been obvious to many divines, and publicly taken notice of by them. Within a few years, an attempt has been made to remedy it, in a work entitled the *New Whole Duty of Man*†, which, as the title says, contains the *faith* as well as the *practice* of a christian. The editor's account of the gospel-covenant may be seen in the preface (p. 10. 11.) "By original sin, man is not only deprived of the image of God, but becomes liable to his justice; and as such, God cannot take pleasure in him: and that man that dies before he is restored to his favour, must be separated from him, and be for ever miserable. And, as man could not recover himself, nor raise him-

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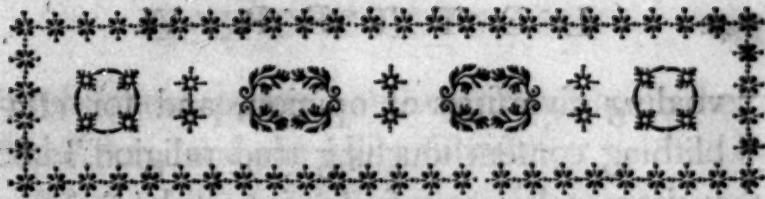
† The reader should be careful that he does not mistake this for an evangelical and masterly work, entitled, the *Complete Duty of Man*: by Henry Venn, M. A. vicar of Huddersfield, Yorkshire.

self out of his own ruin; and as no creature was able to do it, the mercy of God pitied our misery, and his wisdom devised this expedient to reconcile his mercy and justice; viz. that no man should on account of original sin be eternally miserable, except thro' his own fault; and his goodness that the Son of God should undertake this work, and satisfy the offended justice of the Almighty, and repair the ruined nature of mankind. Thus, God did enter into a new covenant with man, by way of remedy for what was past and could not be undone; which, as may be fully collected from the gospel, was to this purpose: that *on condition of man's stedfast faith, sincere repentance, and perfect obedience, he should be restored thro' Christ to God's favour; and after death to that life and Happiness, which was promised to our first parents, without tasting of death.*—Our Saviour by his sufferings and death has purchased this grace for us, that *real repentance and sincere obedience shall be accepted instead of innocence.*—*Nothing but a good life will intitle us to the favour and love of God.*—Not that the condition of the gospel-covenant is a perfect *un-sin*ning obedience, but a *sincere endeavour* to obey all the commands of God to the utmost of our power, which commands, in their general

neral and most proper sense, are so far from being impossible to be observed, that, on the contrary, a man can not easily transgress them, without an hardened conscience and deliberate choice. And whensoever God requires more of us than we are *naturally* able to perform, he never fails to afford us proportionably great assistance to enable us to perform, what he so requires. And if, thro' the frailty and infirmity of our nature, we be at any time, *notwithstanding our sincere endeavours to the contrary*, surprised into the commission of sin, God accepts real repentance and a renewed obedience, instead of an uninterrupted course of Holiness."

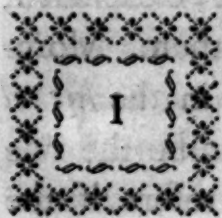
This is the divinity of the present day—the scheme of the better sort of those who have a zeal for God, but not according to knowledge. And yet this system, (notwithstanding it is predominant, and even fashionable) is as inconsistent with the doctrine of the church of England, as light with darkness, or Christ with Belial. This shall hereafter be proved at large.

I am, &c.



LETTER VI.

DEAR SIR,



It is no more than I expected that you would be “fully convinced” that there has been, and still “continues to be, a general departure from the articles of “our church.” The facts are too stubborn to be warped, the evidence in support of this charge so strong, that it must be admitted by every one who impartially considers it. I might here then desist, and leave you to attend to the obvious consequences of what has been said. But to silence all cavils, and remove every plea, one task still remains; viz. to confirm the Calvinistic sense of the articles from scripture, and to prove that they are incapable of an Arminian, Arian, or Socinian construction.

It may not be improper to observe again, that the articles were drawn up “for the a-
“voiding

“ voiding diversities of opinion, and for establishing consent touching true religion.” So that there is but one sense, in which they can be understood consistently with the design of the compilers. And as the Arminians, Calvinists, Arians, and Socinians, all irreconcilably differ in their opinions, the articles can be interpreted in favour only of one of these parties. Therefore, in whose favour soever they are justly determined, all the rest must be excluded, as holding opinions different from them. Moreover, they are to be understood in the *literal* and *grammatical* sense. This is to be the rule of interpreting them. And therefore if the Arminians, Arians, and Socinians, respectively hold opinions, which are inconsistent with this sense; it may be fairly concluded, that the articles of the established church are incapable of an Arminian, Arian, or Socinian construction. And this I shall now endeavour to make evident.

A R T I C L E I.

“ There is but one living and true God,
 “ everlasting, without body, parts, or passions,
 “ of infinite power, wisdom, and goodness,
 “ the maker, and preserver of all things, both
 “ visible and invisible. And in unity of this
 “ godhead, there be three persons, of one
 “ sub-

Concerning the Intention of the Compilers, and what Latitude may have been designed in framing ~~that~~ some of the Articles. See Dr. Hobbson's Plea p. 22 &c

“substance, power, and eternity, the Father,
“the Son, and the Holy Ghost.”

This article is wholly inconsistent with the notions of the Arians and Socinians. It fully declares, that, in the unity of the godhead, there is a trinity of persons. But this doctrine is so far from being agreeable to the Socinians, that they absolutely deny it. Instead of esteeming it a fundamental truth, they look upon it as the foundation of all the errors which are in the Christian church. (Socinus lib. quod regni Polon. &c. cap. 4.) One of his principal followers thinks it such a strange notion, as to wonder how it should come into the head of any man who had his senses. (Ostorod. Institut. Rel. Christ. cap. 4.) Another tells us that the doctrine of the Trinity is an error, tho' not owing to the ignorance of man, but to the delusion of the devil. (Volkel. de vera Relig. lib. v. cap. 9.) These frenzies of the Socinians are glaringly irreconcilable with the words of the article. The Arians indeed acknowledge the names and persons of three, as Father, Son, and Holy Ghost; but deny that the Son and Holy Ghost are of *one substance* with the Father. So that till these expressions, *to be of one substance*, and *not to be of one substance*, (when understood in the literal

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teral and grammatical sense) can be brought to mean the same thing, this article is incapable of an Arian construction. And how any man of Arian or Socinian principles can subscribe this article, is as unaccountable, (supposing him to have a conscience) as his declaring his unfeigned assent and consent to the liturgy, which sets forth the doctrine contained in this article, throughout the offices of the church. I will conclude this head with those remarkable words in the communion office for Trinity Sunday. "Who art one God, one Lord; not
 "only one person, but three persons in one
 "substance. For that which we believe of
 "the glory of the Father, the same we believe
 "of the Son, and of the Holy Ghost, without
 "any difference or inequality." This is as opposite to Arianism and Socinianism, as light to darkness.

A R T I C L E II.

"The Son, which is the word of the Father, begotten from everlasting of the Father; the very and eternal God, of one
 "substance with the Father, took man's nature in the womb of the blessed virgin of
 "her substance: so that two whole and perfect
 "natures, that is to say, the godhead and
 "the manhood, were joined together in one
 "person

“ person, never to be divided, whereof is one
 “ Christ, very God, and very man, who truly
 “ suffered, was crucified, dead and buried, to
 “ reconcile his father to us, and to be a sa-
 “ crifice not only for original guilt, but also
 “ for actual sins of men.”

Our business is here likewise with the Ari-
 ans and Socinians, neither of which can claim
 an agreement with this article; the Socinians
 more especially, as they expressly oppose al-
 most every particular of it. Besides avowing
 that Christ is not of one substance with the
 father, the Arians expressly declare, that he
 is not *the very and eternal God*. They indeed
 compliment him with the name of God, but
 their meaning is, *a God, one inferior* to the
 Father, a kind of demi-god †. The disagree-
 ment of which opinion with the article is plain.
 Nor is the absurdity of it less evident. For an
 inferior God is a contradiction in terms. The
 very notion of God implying supremacy over
 T all.

† “ Arius himself maintained that the Son was totally and
 “ essentially distinct from the Father; that he was the first and no-
 “ blest of those beings whom God the Father had created out of
 “ nothing, the instrument by whose subordinate operation the Al-
 “ mighty Father formed the universe, and therefore inferior to
 “ the Father both in nature and in dignity. His opinions con-
 “ cerning the Holy Ghost are not so well known.” (Mosheim
 V. I. p. 216.)

all. So that however they may endeavour to hide their meaning in an artful or complimentary expression, the term *inferior God*, when reduced to intelligible language, must signify, a creature.

Instead of acknowledging "the Son, which is the word of the Father," to have been "begotten from everlasting of the Father," the Socinians positively assert that he had no existence before he was formed in the womb of the virgin Mary, by the power of the Holy Ghost. And instead of owning him to be "the very and eternal God, of one substance with the Father," they insist upon it that he was but a meer man. Now he is in heaven, they indeed compliment him as the Arians do, with the name of God. But when they would inform us how he came by his divinity, they say, he was *deified* in reward of his sufferings and obedience. That Christ died, that he died on the cross, they are not unwilling to own; but that he was "crucified to reconcile his Father to us, and to be a sacrifice," they resolutely deny. Yet they cannot agree among themselves what was the true design of his death. Some of them say it was, that he might hereby give us a pattern of patient and exemplary sufferings. Others, that it was in order

order to his resurrection: by which he proved the resurrection of the body, and that there is an eternal life after it; the way to obtain which he had laid down in his word. And not a few, with Crellius, dare to say, it was in order to hold the Almighty to his word—that mankind might hereby have a sufficient security, that, if he should be so inclin'd, he would not go from his promise of pardoning the sins of all those who shall obey the gospel. (Crellius de Causis Mortis Christi, p. 613.) According to Socinus we have nothing to do with the sin of Adam; and as for all those dreadful evils which divines say are hence derived to mankind, they are to be looked upon as fables and dreams. (Lib. quod Regn. Pol. cap. 5.)—that the first sin of Adam was not able to corrupt himself, much less all his posterity. (Socin. Prælect. cap. 4.) And farther, he assures us, that the idle story of original sin is a meer Jewish fable, brought into the church by Antichrist, in order to establish those two pernicious tenets of his, the incarnation of Christ, and the baptism of infants. (Dial. de Justificatione, tom. i. Oper. p. 604.) All which extravagancies are eagerly embraced. To say then that the Socinians hold, with the church of England, that Christ “truly suffered, was

crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men;" would be to injure them much, to misrepresent them grossly, by making them say the very contrary to what they profess to believe.

But that the Son is the very and eternal God, the only begotten of the Father, in opposition to what is advanced by the Arians and Socinians, is abundantly evident from scripture. "In the beginning was the word, and the word was with God, and the word was God, The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." John i. ver. 1, 2, 3.—The only begotten of the Father ver. 14.—Christ Jesus: who being in the form of God, thought it not robbery to be equal with God. Philip ii. ver. 5, 6. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. i. ver. 8. His name is called, the Word of God.—And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.—Come and gather yourselves together, unto the supper of the great God." Rev. ix. ver. 13, 16, 17. The Son is expressly

expressly called Jehovah, Isa. xl. ver. 3. Hos. i. ver. 7. He who hath said, "I am the Lord, that is my name; and my glory will I not give unto another," (Isa. xlii. ver. 8.) hath commanded "that all should honour the Son, even as they honour the Father," John v. ver. 23. He himself says, "Look unto me, and be ye saved, all the ends of the earth, for I am God, [Jehovah] and there is none else." Isa. xlv. ver. 22. "Is the Father Alpha and Omega, the first and the last? Isa. xlii. ver. 4. chap. xlv. ver. 6. So is the Son, Rev. i. ver. 8, 17. Is the Father eternal? so is the Son, as it is said, Isa. ix. ver. 6. Is the Father Almighty? so is the Son, Heb. i. ver. 3. Is the Father every where? so is the Son, Matth. xviii. ver. 20. Doth the Father know all things? so doth the Son, John xx. ver. 17. Did the Father make all things? so did the Son, John i. ver. 3. Doth the Father preserve and uphold all things? so doth the Son, Heb. i. ver. 3. Does the Father forgive sins? so does the Son, Mat. ix. ver. 6. Is the Father to be worshipped? so is the Son, Heb. i. ver. 6. Is the Father to be honoured? so is the Son, John v. ver. 23. No wonder then, that Christ being in the form of God, thought it not robbery to be equal with God,"

(Bp.

(Bp. Beveridge on Art. 2.) That the death of Christ was a sacrifice for original guilt and actual transgression, is abundantly evident. —

“ Now in the end of the world hath he appeared to put away sin by the sacrifice of himself, Heb. ix. ver. 26. Christ was once offered to bear the sins of many, ver. 28. By the which will we are sanctified thro’ the offering of the body of Jesus Christ once for all, Heb. x. 10. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, &c. Heb. viii. ver. 14. The Lamb of God which taketh away the sins of the world,” John i. ver. 29.

What the Socinians say against the propriety of vicarious sufferings, or one person suffering in the room of another, is idle and false. For it may easily be proved, that the substitution of one thing for another, was a religious custom well known, and allowed to be equitable both by Jew and Gentile. The sacrifices under the Levitical law are a striking and unanswerable proof of it, not to say that they all allude to, and are typical of the grand sacrifice made by Christ on the cross. That Christ himself suffered for others in their stead, is plain from many parts of the New Testament. “ His own self bare our sins in his own body on the tree.”

“ tree,” 1 Pet. ii. 24. He is said “ to give his
 “ life a ransom for many,” Mat. xx. ver. 28.
 “ Christ hath once suffered for sins, the just
 “ for the unjust, that he might bring us to
 “ God, 1 Pet. iii. ver. 18. “ While we were yet
 “ sinners Christ died for us,” Rom. v. ver. 8.
 —“ being now justified by his blood, ver. 9.
 “ when we were enemies, we were reconciled
 “ to God by the death of his Son,” ver. 10.
 All the Socinian cavils against the *justice* of this
 grand substitution can avail nothing against
 these plain declarations: and indeed will have
 little weight with any religious person, who
 duly considers that “ *the Lord* hath laid on him
 “ the iniquity of us all,” Isa. liii. ver. 6. that
 “ he hath made him to be sin for us,” 2 Cor.
 v. 21.

A R T I C L E V.

“ The Holy Ghost proceeding from the Fa-
 “ ther and the Son, is of one substance, Ma-
 “ jesty, and glory with the Father and the Son,
 “ very and eternal God.”

Our dispute is still with the Arians and So-
 cinians, who both deny the divinity of the
 Holy Ghost, and his consubstantiality with the
 Father and the Son. The Arians indeed ac-
 knowledge his personality, but suppose him to
 be

be a mere creature: or, to give their meaning more fully, the creature of a creature. Because, he proceeds from the Son, whom, tho' they compliment with the title of God, they believe to be only a very extraordinary creature, deified by the favour of a superior. The Socinians moreover deny his personality, and suppose that the Holy Ghost is only a quality or accident; viz. the divine power residing in God, or the operations which are the effects of that power. All which opinions are evidently irreconcilable with the article.

In agreement with what our church has advanced, our Lord in his last discourse with his disciples plainly asserts the personality of the Holy Ghost. "If I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.—When he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you." John xvi. ver. 7, 8, 12, 13. Moreover, the Holy Spirit is said to make intercession

intercession for the saints. Rom. viii. ver. 27. It is commanded "Grieve not the Holy Spirit." Ephes. iv. 30. We are told that "the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. iii. v. 31. All which expressions evidently relate to a *person*, and cannot with any propriety be used of an *accident*, a *quality*, or *virtue*. And if we admit the Socinian objection (which they have not yet nor ever will be able to prove) that these are only *figurative* expressions; we may with equal justice conclude that all that is said of the personality of the Father, and the Son, are only figurative expressions; and so at once turn up the foundations of all religion. For the personality of the Father, or the Son, is not more strongly asserted, than the personality of the Holy Ghost. Nor is he a creature. Tho' all the angels of God, the most exalted of his creatures, are commanded to worship the Son, we nowhere have the least hint that any such command was ever given to the Holy Ghost. On the other hand, his Deity is expressly asserted. "Why hath Satan filled thine heart to lie to the Holy Ghost?—thou hast not lied unto men, but unto God. Acts 5. v. 3. 4. The Israelites are said to have sinned, "by
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provoking the most high in the wilderness"—they tempted God—they spake against God. Psalm 78. v. 17. 18. 19. which by the prophet is thus expressed—"they rebelled and vexed his holy spirit." Isa. 63. ver. 10. Nor is this to be understood of an *inferior* God, as the Arians phrase it. For it is said, "the Lord (Jehovah) alone did lead him, i. e. Israel his people: and yet this transaction is ascribed to the spirit of the Lord. Isa. 63. v. 14. So that the spirit of the Lord is Jehovah, the incommunicable name of God. His sovereign power is discovered to us by his distribution of all spiritual gifts, and "dividing to every man severally as he will." 1. Cor. 12. v. 11. And also in his calling, setting apart persons for, and sending them forth to the work of the ministry. "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. —So they being sent forth by the Holy Ghost departed—Acts 13. v. 2. 4. His infinite wisdom is manifested in that he "searcheth all things, yea, the deep things of God." 1. Cor. 2. 10. His eternity, in that he is the *eternal spirit*. Heb. 9. v. 14. His prescience by the speech of Peter to the disciples. "This scripture must needs have been fulfilled which
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the Holy Ghost, by the mouth of David, spake before concerning Judas." Acts 1. v. 16. and further, by another declaration of the same apostle, "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1. v. 21.

See now, in one view, how well the Arians and Socinians agree with those articles we have already considered. *Church of England.* "In unity of this Godhead, there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost. *Arian.* The Son and the Holy Ghost are *not* of the same substance, power, and eternity, with the Father. *Socinian.* The doctrine of the Trinity is the foundation of all the errors in the christian church. I wonder how it should come into the head of any man who had his wits. It is an error owing to the delusion of the devil. *Church of England.* The Son, which is the word of the Father, begotten from everlasting of the Father; the very and eternal God—took man's nature in the womb of the blessed Virgin—whereof is one Christ, who was crucified to be a sacrifice for original guilt and actual sin. *Arian.* The Son is *not* the very and eternal God, but a God *inferior* to the Father. To speak with-

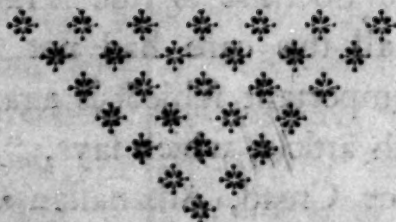
out reserve, he is a creature. *Socinian.* The Son is a mere man; and had no existence before he was born of the virgin Mary. He was not by his death, a sacrifice, but a pattern of patient and exemplary sufferings; or a surety for the divine Being, that he should not go from his word and promise. To suppose that he died for original guilt is idle and trifling; for we have nothing to do with the sin of Adam. The doctrine of original sin is a mere Jewish fable, brought into the church by Antichrist, in order to establish these two pernicious tenets of his, the incarnation of Christ, and the baptism of infants. *Church of England.* The Holy Ghost is of one substance, majesty, and glory with the Father and the Son, very and eternal God. *Arian.* The Holy Ghost is a creature, the creature of a creature, or an *inferior* God at best. *Socinian.* The Holy Ghost is an *accident*, or *quality*, or *effect*.

You'll readily excuse any farther attempts to prove that these articles are incapable of an Arian or Socinian construction. But it may not be amiss to take notice of the care of our church to establish the important doctrine of the Trinity. In the first article this doctrine is expressly asserted. "In unity of
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this Godhead there be three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost." In the second article the same divinity is ascribed to the Son, which was before ascribed to the Father. "The son—the very and eternal God, of one substance with the Father." And in the fifth article the same Divinity is ascribed to the Holy Ghost, which had been before ascribed to the Father, and afterwards to the Son. "The Holy Ghost—is of one substance, majesty, and glory with the Father and Son, very and eternal God." So that here is not the least room to suppose; with the Arians, an inequality in the *persons*, or, with the Socinians, to deny the doctrine of the Trinity. And yet, as if all this care had not been sufficient, the important subject is again resumed in the eighth article, which says, "The three Creeds, Nice Creed, Athanasian Creed, and that which is commonly called the Apostle's creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy scripture." In the Athanasian Creed it is said, "There is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost,

Ghost, is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. — The whole three persons are co-eternal together and co-equal. So that in all things, the unity in Trinity, and the Trinity in unity is to be worshipped."

I am yours, &c.



LETTER

LETTER VII.

DEAR SIR,

WE have now chiefly to engage with the Arminians, tho' we shall not altogether neglect the Socinians, when they oppose us in our way †.

ARTICLE IX.

“Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault or corruption of the nature of every man, that naturally is ingendered of the offspring of Adam, whereby man is very far gone

† “His notion concerning the Son of God was accompanied and connected with the sentiments, that were different from those commonly received among Christians, though none of the ancient writers have given a complete and coherent system of those religious tenets which were really held by *Arius*; and his followers.” (Mosheim, v. i. p. 216.) The modern Arians, in general, differ very little from the Socinians, except in their opinion concerning the person of Christ. A few of them indeed favour some of the tenets of the Arminians.

gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into the world, it deserveth God's wrath and damnation: and this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek *phronema sarcos*, which some do expound the wisdom, some sensuality, some the affection, some the desires of the flesh, is not subject to the law of God. And tho' there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath the nature of sin."

The Socinians affirm that Adam's sin was entirely personal, that his posterity are not affected by it, and that man is, in his own strength, able to perform all that God requires. So that they cannot have the least shadow of agreement with this and the next article. The Arminians indeed acknowledge that Adam entailed on all his posterity temporal evils and death. "However this death is not to be looked upon as properly a punishment inflicted on Adam's posterity; for 'tis impossible that the innocent should be punished for another's offence; but it is only a natural necessity

cessity of dying, derived from Adam on whom it was inflicted as a punishment." (Limborch Theol. Christ. Lib. cap. 1. Sect. 3.) "We freely own that men are now born less pure than Adam was created, and with some kind of propensity to sin. But this inclination is not sin properly so called, or the habit of sin transmitted to them by Adam; but only a natural inclination of attaining that which is grateful to the flesh." (Limborch Theol. Christ. Lib. 3. cap. 1. sect. 4.) This well expresses the meaning of their party, but is irreconcilable with the words of the article. For if this natural propensity to sin has no guilt in it, how can it deserve God's wrath and damnation, which it is expressly said to do? wrath and damnation are always considered as the effects of vindictive justice. So that to *deserve* them necessarily implies transgression and guilt.

Besides, if this propensity to sin has no guilt in it, why did Christ die for it? and (in Art. II.) it is declared that "He truly suffered, was dead, and buried — to be a sacrifice for *original guilt*."

But that this propensity to sin *has* guilt in it, is particularly declared in the latter part of the article, and confirmed by the testimony of an apostle. "The apostle doth confess

that concupiscence and lust hath of itself the nature of sin." He says, "I had not known sin but by the law: for I had not known lust, except the law had said, thou shalt not covet."

Rom. 7. 7. I cannot but remark here, that it ill becomes those who pretend to reject the Calvinian doctrines, because they fancy they lead to licentiousness, to endeavour to palliate the dreadful nature of original sin, by saying that the propensity to evil with which we are born has no sin in it, but is only a natural inclination of attaining that which is grateful to the flesh. For if this is not a position grateful to corrupt nature, and quickening it to practice, it is difficult to declare what is so.

The Arminians own they ought to subscribe the articles in the literal and grammatical sense, but do not acknowledge themselves bound to regard the sense in which the compilers designed they should be understood. It is said this infection of nature, which we derive from Adam, deserveth God's wrath and damnation: and by these words the Reformers meant "curse and damnation:" (Art. 17.) "everlasting damnation both of body and soul." (Hom. on the Nativity.) But as the words wrath and damnation sometimes signify *temporary judgments*; for the sake of saving appearances,

pearances, by a seeming agreement with the article, they are inclined to make this concession, that original sin deserveth temporal judgments. (Vid. Burnet on Art. IX.) But this interpretation, tho' wholly arbitrary, will not serve their purpose: for it is absurd in itself, and inconsistent with their own principles. Temporal judgments are evils. No evils can be justly inflicted but as a punishment. And all just punishment necessarily supposes transgression, guilt, sin. But if the infection of nature deserves only temporal judgments, then the undergoing of temporal judgments can atone for it. And therefore there was no need of the death of Christ, as a satisfaction for its demerit. Moreover, if this infection of nature deserveth temporal judgments, then whenever they are suffered on account of it, they are inflicted as a punishment; and are not endured merely as an unavoidable consequence of Adam's transgression; as the Arminians declare they are. Besides if punishment is inflicted on those who did not actually contract the guilt which deserved it, but derived their guilt from Adam; then the punishment is occasioned by what Adam did. And consequently Adam's guilt is imputed to his posterity, since they are punished for what he did. But this is what they

they peremptorily deny. So that to say original sin deserveth temporal judgments, and deserveth only temporal judgments, is absurd in itself and subversive of their own principles. But farther, there are two things contained in the article, which the Arminians professedly deny: viz. the imputation of Adam's sin to his posterity, and the *total* depravity of the human nature as proceeding from him.

The fault or corruption of the human nature is originally derived from Adam; and this is said to deserve God's wrath and damnation. But nothing can deserve God's wrath and damnation except sin. And as this corrupt nature is not owing to the personal sin of those on whom it is entailed, the wrath and damnation which it deserves must be owing to the sin of him from whom this corrupt nature is derived. Since then the posterity of Adam are punished on account of his sin, his sin must be placed to their account: i. e. imputed to them. And this is the doctrine of our church. "When Adam had broke God's commandment—he purchased *thereby*, not only to himself, but also *to his posterity for ever* the just wrath and indignation of God; who according to his former sentence pronounced at the giving of the commandment, condemned both him, and all
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his, to everlasting death, both of body and soul." (Second Hom. on the Passion.) And this doctrine is fully established by the word of God. "By one man sin entered into the world, and death by sin: and so death passed upon all men, *for that* (or *in whom*) all have sinned." Rom. 5. 12. "In Adam all die." 1. Cor. 15. 22. Nor have we the least reason to think, with the Arminians, that these expressions mean only, that death came upon all men merely as an unavoidable consequence of Adam's sin, but not as a punishment. For it is written, "By the offence of one judgment came upon all men to condemnation." But as the judgment of God is according to truth, and the judge of all the earth will do right, they could not have been justly adjudged to condemnation by the offence of Adam, unless they had some how or other been partakers with him in his sin." "By one man's disobedience many were made sinners." Rom. 5. 18. "By which we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal and subject unto death, having in themselves nothing but everlasting damnation both of body and soul." (Hom. on the Nativity.) And this leads
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to another truth which they oppose; viz. that Adam was the representative, or foederal head of all his posterity. So that what he did was considered as their act and deed; and they were to abide by the consequence of it. For if his sin is placed to their account, and the judge of all the earth will do right, they must be guilty. But they did not sin *personally*, for they were not born: therefore it must have been *federally*, or by way of a covenant-transaction, in which another represented their persons. But this other person could be none but Adam, for he alone of his species then existed. Therefore Adam was the representative, or foederal head of all his posterity.

To what they object, that it is unjust for one person to engage for another without his consent, it is sufficient to answer, that God's dealings with the Jews fully evince the equity of it. Most, if not all his covenants with them included their children which were yet unborn. And there can be no room to dispute the equity of this manner of proceeding, when it is considered that the glorious God of infinite justice, all whose ways are equal, appointed such covenants, and stooped to become a party in them. Nor will it avail to say, that these related only to *temporal* things; so that if those
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who did not voluntarily engage in them, suffered any inconveniencies by them, the Lord could recompence them in another life. For this is to suppose that he would do an unjust thing, because he had it in his power to make satisfaction to the injured party. Besides, the question is not concerning the consequences, but the equity of the covenants themselves. It is impious to say the Lord would do that which is unjust. But the Lord appointed them, therefore they are just, notwithstanding any thing which an haughty caviller may object. And if a person may be equitably bound in a covenant concerning temporal things, without his formal consent; he may likewise be equitably engaged in a covenant relating to things eternal, tho' he did not personally give his consent to it. Personal consent being evidently as much, and no more necessary in one case than in the other, in order to make the covenant equitable. As to the fact God hath said, "In Adam all die." 1 Cor. 15. 22. But if they all die in him, they all sinned in him: for death is the wages of sin. But they could not sin in him personally, therefore they sinned in him federally. So that Adam was their covenant-head, or representative. With regard to the depravity of human nature

ture occasioned by the fall, the Arminians acknowledge, as we have already seen, "that men are now born less pure than Adam was created, and with some kind of propensity to sin." (Limb. ut supra) A celebrated writer of our own says, "the posterity of Adam do all partake of the *weakness* contracted by the fall, and do still labour under the miseries and inconveniencies of it. But then this degeneracy is not *total*." (Tillotson, Vol. II. p. 209. edit. 1748.) On the other hand, it is said in the article, "the flesh lusteth *always* contrary to the spirit;" which implies a *total* depravation of all the powers and faculties of the soul, a continual preponderating inclination to that which is evil. For if there was naturally a principle of goodness left, it would sometimes discover itself by good thoughts and inclinations. And then the flesh would not lust *always* contrary to the spirit. But since it always lusteth contrary to it, it followeth that the depravity of nature, occasioned by the fall, is not *partial* but *total*. — And that this is the sense of our church is abundantly evident from the homily of the nativity; in which, speaking of the condition of Adam after the fall, it is said, "instead of the image of God, he was now become the image of
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of the devil; instead of the citizen of heaven, he was now become the bond-slave of hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled, insomuch that he seemed to be nothing else but a lump of sin." And then it follows, "This so great and miserable a plague—fell on his posterity and children for ever. So that the whole brood of Adam's flesh should sustain the self same fall and punishment, which their fore-father, by his offence, most justly had deserved". All which is confirmed by the unerring voice of scripture. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. They that are in the flesh cannot please God," Rom. viii. ver. 7, 8. "That which is born of the flesh is flesh," John iii. ver. 6. i. e. what cannot please God.

"Let us now see how far the church of England, Arminians, and Socinians agree about this article. *Church of England*. Original sin is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, and it deserveth God's wrath and damnation. *Arminian*. Adam, by his sin, entailed on his posterity only *temporal* evils, and death; but this death is not to be looked

upon as a punishment, but only a *natural* necessity of dying, derived from him. *Socinian*. The posterity of Adam are not at all affected by his sin. *Church of England*. Man of his own nature is inclined to evil, so that the flesh lusteth always contrary to the spirit. *Arminian*. The degeneracy is not *total*. *Church of England*. Concupiscence and lust hath the nature of sin. *Arminian*. Lust, or the propensity to sin with which we are born, is not properly sin, but only a natural inclination of attaining that which is grateful to the flesh. From the different opinions concerning the degree of the depravity with which mankind is naturally infected, a question arises, whether Man has sufficient power left to turn himself unto God, or not? Our church has given her opinion of this matter in the following words.

ARTICLE X.

"The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ, preventing
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us that we may have a good will, and working with us when we have that good will." Bishop Burnet praises the moderation of the reformers, in leaving room for an agreement between the Calvinists and Arminians, by asserting only the necessity of preventing and co-operating grace against the Pelagians, and Semi-pelagians. That the reformers could not possibly have any such design in penning the article, as the bishop commends, has been before proved. And though there may be a seeming agreement between them, according to the letter of the article, yet when the words are explained according to the known sense of the compilers, which can easily be discovered, by comparing this with other articles, it will be found that they irreconcilably disagree. The Calvinists suppose, that human nature is *totally* depraved by the fall, so that man can do nothing that is acceptable to God, till he is "born again," John iii. ver. 3. — till the Lord deals with him according to that gracious promise, "A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you." Ezek. xxxvi. ver. 26, 27. And in this work they say, Man is wholly

wholly passive; i. e. does not in the least degree co-operate with his Maker. On the other hand, the Arminians, by acknowledging only a *partial* depravity of mankind by the fall, suppose that "there are some seeds of religion remaining in them, which they may excite so as to worship God according to the abilities granted them," (Limb. Th. Christ. lib. iii. cap. i. sect. 4.) a writer of our own says, "God hath that love for men, that if we do heartily beg his assistance, and be not wanting to ourselves, he will afford it to every one of us in proportion to our need of it; and he is always before hand with us, and presents every man with the gracious offers of his help. God hath provided an universal remedy for this degeneracy and weakness of human nature; so that what we lost by the first Adam, is abundantly repaired to us by the second; and that to such a degree, as effectually to countervail the ill effects of original sin, and really to enable men, if they be not wanting to themselves, to master and subdue all the bad inclinations of nature, even in those who seem to be naturally most corrupt and depraved.---God hath not left us helpless in this weak and miserable state, into which by wilful transgression mankind is fallen; but as he commands us to be sound, so he affords

fords us sufficient aids of his grace by Jesus Christ for our recovery---Divine grace and assistance is ever ready to be afforded to well-disposed minds, such as are sincerely bent to return unto God, and their duty." (Tillotson, vol. II. p. 210--213.) But it may be asked, How are our minds to be well-disposed? how are we to be sincerely bent to return to God and our duty? for by nature our mind is enmity against God.--we desire not the knowledge of his ways; so that some previous agency on our minds and hearts is necessary, that we may be *well disposed, sincerely bent to return to God and our duty.* If it should be said, we may learn our state, our need of help from the scripture; and moreover, that it is promised to all who ask for it; yet still it may be enquired, how are we to be inclined even to ask for help? for "we are not sufficient of ourselves to think any thing as of ourselves, 2 Cor. iii. 5. It is God which worketh in us both to will and to do;" and that "of his good pleasure," Philip ii. 13. so that we must be pre-disposed by a divine power even to *ask* for this help, which, it is said, is offered and ready to be given to all.

Sensible of this difficulty, others suppose that grace is *actually given* to all. These then come

come nearer to an agreement with the Calvinists, both parties acknowledging the necessity of preventing grace. But tho' they use the same words, (or perhaps the Arminians adopted the expression from the Calvinists, that there might be a seeming agreement between them) yet they, by no means understand it in the same sense. The schoolmen (with whose writings the reformers were conversant, and whose expressions they sometimes used) distinguish *grace* into *operans* (grace working *in us*, by which they understand a divine, renewing agency in the hearts of men) and *co-operans* (grace working *with us*, by which they mean a divine assistance concurring with our own powers and faculties.) That the Calvinist's use it in the former, and the Arminians in the latter sense,) when they speak of that grace which is previously necessary in order that we may return to God) is evident from what has been said. So that tho' both sides acknowledge the necessity of preventing grace, yet the Arminians mean by it only a divine concurrency with our natural powers and faculties. But this by no means comes up to the meaning of the article. It is therein said, that we have no power to do good works pleasant and acceptable to God, without the grace of
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God by Christ preventing us that we may have a good *will*. But, by nature, we have not a good will. For "the flesh lusteth always contrary to the spirit" — a corrupt tree cannot bring forth good fruit — that which is born of the flesh, is flesh." John, 3, 6. nothing but flesh: and so must be displeasing to God. For "they that are in the flesh cannot please him." Rom. viii. 8. So that before we can have a good *will*, we must be "born again of the spirit." John, 3, 5. That this is the meaning of our church will soon appear. In the thirteenth article it is said, "works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God." And the reason immediately follows, "forasmuch as they spring not out of faith in Jesus Christ." And in the twelfth article it is declared, "works which are the fruit of faith are pleasing and acceptable to God in Christ." So that we can do no good works till we have faith; and no works are acceptable to God, but what are the fruits of faith. But it is well known that faith is the gift of God; Ephes. 2. 8; "of the operation of God." Coloss. 2. 12. "According to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Ephes. 1. 18. 19.

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So that "the grace of God by Christ preventing us, that we may have a *good will*, implies a divine, internal, renewing agency. And this is well known to have been the opinion of the reformers. Mr. Rogers, who wrote on the articles a few years after they received the parliamentary sanction, gives this as the sense of the church. "Man cannot do any work, that good is and godly, being not yet regenerate. Man may perform and do good works, when he is prevented by the grace of Christ, and renewed by the Holy Ghost." (On Art. X.) And this is established by the testimony of an Apostle; "we are his workmanship, *created in Jesus Christ unto good works*." Ephes. 2. 10.

It is a fundamental point with the Arminians, that the grace of God cannot be effectual without the concurrence and consent of the person who is the subject of it. But the article supposes an effectual operation of divine grace, in which there is no concurrence of the will: and declares that this effectual operation is — that the will may be *capable* of concurring with divine grace. "Working *in* us that we may have a good will, and working *with* us, when we have that good will." So that till *active and passive, concurrence and non-*
concurrence

concurrence, can be brought to mean (in a literal and grammatical sense) the same thing; this article is incapable of an Arminian construction.

It may not now be amiss to consider the propriety of what the Arminians advance concerning preventing grace. They assert that it is necessary it should be given to all, from these principles, which they take for granted. That God cannot justly require of us more than we are able to perform, without giving us such help; as, with the concurrence of our natural abilities, will render us equal to the performance of what he requires from us: — and that obedience to the gospel is demanded from all who hear it, tho' they are naturally unable to perform it, by reason of that propensity to evil which is in them. But according to this scheme, God is *obliged* to give a divine help to all who hear the gospel, or they would not be able to perform what he requires of them. And consequently, what they call preventing grace, is no longer of grace, but of debt. Grace necessarily supposes distinguishing favour; favour to one in preference to others. But upon their supposition, this favour must be shewn to all. The case is similar with regard to those who never heard

the gospel. For, by whatever rule they are to be judged, their natural propensity to evil renders them unable to perform what is required of them, without a divine help. Unless it is supposed that they have received no material detriment by the fall; or that their condition is preferable to that of those who live under the preaching of the gospel. Neither of which opinions the Arminians themselves would chuse to own. But if this grace is given to all, when is it given? if we are born with it, then is it nature, not grace. If we are not born with it, at what age is it given? in infancy, childhood, youth, manhood, old age, or in our last moments? it is not a little unfriendly to this opinion, that the scriptures make no mention of it, that there is not a word about it from Genesis to Revelations. On the other hand, that it is unscriptural is strictly demonstrable thus. None can be saved without faith. For he that believeth not shall be damned. But "all men have not faith." 2 Thes. 3. 2. Therefore all men have not grace sufficient to salvation. Again, if all men have grace sufficient for salvation, then all men have faith. For without faith it is impossible to please God. But he that believeth shall be saved. So that if all have grace sufficient for salvation, none can perish. The contrary to which

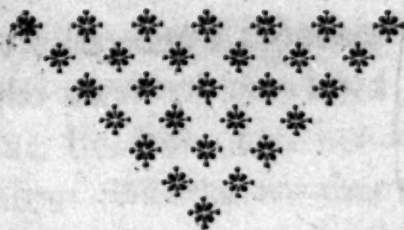
which the scriptures abundantly testify. Besides, the design of preventing grace, according to the article, is, that we may have a good will—a good will to faith and calling upon God—a good will to do works pleasant and acceptable to God. But who is sensible of having this good will? is it to be found in one in fifty? the Arminians suppose that this preventing grace, which is given to all, is a sufficient help for us to perform all that God requires. But has it this effect? by no means. For if the word of God is to be the rule by which we are to judge who are Christians and who are not, it will be found that not one in fifty has a just title to that character. Amazing then that a divine help should be given to all, and few in comparison know any thing about it—that sufficient help for the grand purposes of salvation should be given to all, and yet there are few that shall be saved. To say that men *will* not use this help, and therefore it is ineffectual; is to acknowledge such a natural depravity of the human heart, as is wholly inconsistent with their principles; viz. that the help vouchsafed does not restore the faculties of the soul to ~~that~~ equilibrium, that absolute *indifference* to good and evil, which they say, is necessary to make any action wor-

thy of praise or blame. For on no other principle can it be accounted for, that the generality of mankind should habitually choose evil rather than good, (and it is undeniably evident that they do so) but by supposing that there is in them a preponderating bias to evil. So that in whatever view the Arminian notion of preventing grace is considered, it is found to be disagreeable to the *article*, absurd in itself, and inconsistent with their own principles.

To sum up the agreement. *Church of England.* The condition of man after the fall of Adam is such, that he cannot turn and prepare himself in his own natural strength and good works to faith and calling upon God. *Arminian.* The condition of man after the fall of Adam is such, that there are some seeds of religion remaining in him, which he may excite so as to worship God according to the abilities granted him. God hath not left us helpless in this weak and miserable state, into which by wilful transgression mankind is fallen; but divine grace and assistance is ever ready to be afforded to well-disposed minds, and such as are sincerely bent to return unto God and their duty. *Church of England.* We have no power to do good works pleasant and acceptable to
 God

God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will. *Arminian.* The grace of God is never effectual to produce in us a good will, without the consent and concurrence of our own will.

I am yours, &c.



LETTER

God without the grace of God by Christ pre-
 senting us that we may have a good will,
 and working with us when we have that good
 will. Therefore, the grace of God is never
 essential to produce in us a good will, with-
 out the constant and continuance of our own
 will.

I am yours, &c.

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LETTER

LETTER VIII.

DEAR SIR,

W E come now to the important question, How shall a man be justified with God? The answer is,

ARTICLE XI.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification." The reformation being from the church of Rome, our disputes at that time were chiefly with the Papists. They had forsaken the ancient doctrines of their church, as much as we have

have now; and had so far departed from the scriptural account of justification, as to profess that we are accounted righteous before God for our own works or deservings. In opposition to this, the Protestants in general acknowledge, that we are justified by faith only; though they are by no means agreed what part is to be assigned to faith in our justification. The Arminians, and many of the Socinians, suppose, that faith, or the act of believing, is the proper cause of our justification—that there is no other righteousness, for the sake of which we are esteemed and treated as righteous persons, than our faith. But this is utterly irreconcilable with the article, which says, “we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ.” And therefore till faith, or the act of believing, and the merit of Jesus Christ, can (in a literal and grammatical sense) be brought to mean the same thing; this article is incapable of an Arminian or Socinian construction. Besides this very notion is expressly rejected by our church in her second homily on salvation. “—that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve
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our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves.)—Others suppose, that there is a two-fold justification; one by faith, when we believe; the other by works, at the day of judgment. But of a first and second justification (as it is termed) there is no mention, nor the least hint given in the article, and therefore such a distinction is not to be admitted. Our church allows of no such doctrine, but the very contrary. In the homily on the nativity it is said, “—that we being *once* justified by his grace, should be heirs of eternal life *thro’ hope and faith in his blood.*” Besides this distinction is wholly arbitrary. There is not the least ground for it in the word of God. What is said about St. Paul’s speaking only of a *first* justification, is by no means true. The apostle gives not the least hint of any such thing, but evidently speaks of that justification which is inseparably connected with glorification. “Whom he justified, them he also glorified.” Rom. 8. 30. And this justification he frequently says is, *by faith.* Nor is there any better foundation for what is advanced, that St. James speaks of a *second* justification, at the day of judgment, and that this is *by works.* The apostle neither

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speaks of, nor hints any thing concerning a *first* or *second* justification, or the day of judgment. Nor has he a word about the justification of our *persons*, how or why we are accounted righteous before God, unless *by faith*. He is speaking of the justification of a man's faith, or how it may be known to be true or false. And this he says, is by his works. He introduces some (chap. ii. ver. 1—14.) who had, or professed to have, the faith of our Lord Jesus Christ with respect of persons. To such he declares, "If ye have respect to persons, ye commit sin," ver. 9. So that their profession of faith in Jesus Christ would avail them nothing, as their actions did not correspond with it. For "what doth it profit, though a man say he hath faith, and have not works? can faith save him?" A true faith must be evidenced by works. And in this manner believers of old proved that they were what they professed to be. "Was not Abraham our father justified by works, when he had offered his son Isaac on the altar?" i. e. Did he not, by that action, prove that he deserved the character which God had given him almost thirty years before? Was not the scripture thereby fulfilled, which saith, "Abraham believed God, and it was imputed

puted to him for righteousness? In like manner, "was not Rahab the harlot justified by works, when she had received the messengers, and sent them out another way?" i. e. did she not thereby prove that she was what she professed to be, a believer in God? (see Josh. ii. ver. 9.) That here is no allusion to the final judgment is glaringly evident. "Was not Abraham our father justified by works—when? at what time?—when he had offered his son Isaac on the altar. "Was not Rahab the harlot justified by works!—when? at what time?—When she had received the messengers; and sent them out another way. So that the time of the justification the apostle speaks of, is long since past. On such a weak, or rather on no foundation, is the doctrine of a first and second justification built — The good old Dr. Fulk tells the Rhemish Jesuits, "As for your distinction of the first and second justification before God, it is but a new device, not three score yeere olde, utterly unheard of among the antient fathers," (on Rom. ii. 13.) Such was the declaration of this able judge of sound doctrine. Would you know the rise and occasion of it? Take it in the words of another of our old divines. "They (the Papists) say, that our doctrine

trine of justification by faith alone, (for this striketh at the head, and embowellet all their shifting devices) is but a new device of ours: as appeareth in their champion's challenge. But confounded herein was he [Campian] his cause and abettors: our learned men at the conference with him in the tower, not only mightily by the scriptures convincing, but out of Greek and Latin Fathers also, who lived above a thousand years ago, ~~and~~ pressing him with these very formal words, that *faith only justifieth*; so driving him to ridiculous shifts, and newly coined distinctions, (so near the mint was he) before unheard of: even as in the controversy being much straitned, they were forced to cast about for that as false as new distinction of justification into the *first* and *second*, never heard of for the space of a thousand and five hundred years after Christ." (Perkins's Works, Vol. III. p. 599) The gospel covenant, or the doctrine of justification, as given us in the *New Whole Duty of Man* (Pref. p. 10. 11.) is this. "After the fall, God entered into a *new* covenant with man, that, on condition of man's stedfast faith, sincere repentance, and perfect obedience, he should be restored thro' Christ to God's favour; ^{and} after

ter death to that life and happiness, which was promised to our first parents, without tasting of death." How this and what is transcribed from the same book, (at the end of the fifth letter) agrees with the doctrine of the church of England, we may now enquire. In the article before us it is said, " We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, and not for our works or deservings." *New Duty of Man.* " We are accounted righteous before God for our stedfast faith, sincere repentance, and perfect obedience." So that to make these agree, the merit of Christ, and our faith, repentance and obedience, must mean the same thing. Tho' this author talks of being restored *thro' Christ*, after the performance of the abovementioned conditions, yet (if he is consistent with himself) the expression, *thro' Christ*, is a mere expletive. For he has just before told us, that the work of Christ with regard to our redemption was, to satisfy the offended justice of God, and repair the ruined nature of mankind, that God might enter into a new covenant with man. And a little after he tells us, " our Saviour has purchased this grace for us, that real repentance
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and sincere obedience shall be accepted instead of innocence." So that every other performance of Christ, beside satisfying divine justice for the breach of the law, repairing the human nature, and procuring a more favourable covenant for man, is here excluded. Therefore, having our past sins atoned for, and our corrupt nature mended, we are admitted to another covenant, and left to stand upon our own bottom. But are we able to perform the conditions of this new covenant, to which we are now admitted? no doubt of it. For he tells us, "the commands of God are so far from being impossible to be observed, that on the contrary a man cannot easily transgress them without an hardened conscience and deliberate choice. And whensoever God requires of us more than we are *naturally* able to perform, he never fails to afford us proportionably great assistance, to enable us to perform what he so requires of us." But what says the church of England? "the condition of man after the fall is such, that he cannot turn and prepare himself by his own *natural* strength and good works to faith and calling upon God." (Art. XI.) But don't you remember he says that "Christ *repaired* the
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ruined nature of mankind? yes. And likewise that the church of England says, that every man "is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person that cometh into the world it deserveth God's wrath and damnation." (Art. IX.) And consequently the nature of man is *so repaired*, as still to deserve God's wrath and damnation. But are these works to be done before or after justification? Before justification, no doubt; for they are to be done in order that we may be restored to the favour of God. Hear then our good mother. In her thirteenth article (of works before justification) she says; works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God—we doubt not but that they have the nature of sin." Accordingly, we are to do what is not pleasant to God, but sinful, in order to justify us in his sight. But perhaps you have all along mistaken his meaning, and the expression, *thru' Christ*, is not, as you suppose, a mere expletive; but his scheme is—when we have performed the condition of steadfast faith, sincere repentance, and perfect obedience, we shall, thereby be entitled to an interest in the righteousness

righteousness of Christ. but this will not help or bring him at all nearer to an agreement with our church; who positively says (Art. XIII.) that "works done before the grace of Christ, and the inspiration of his spirit, i. e. before justification, do not make us meet to receive grace."

You see then that this man has so little agreement with the church of England, that it is perhaps impossible to find a writer who has less. And yet this book is already in the hands of thousands, and is every now and then puffed off to the world, as containing the faith and practice of a Christian, the true doctrines of the church of England. It is on these accounts that I have taken notice of a small portion of it, (which contains more blunders than periods) and entreat your leave to examine its principal tenets. I would have the liberty to ask, where is this covenant to be met with? viz. that "on condition of stedfast faith, sincere repentance, and perfect obedience, man should be restored through Christ to the favour of God?" I must own, I have not yet been able to get a sight of it. He says, "It may be fully collected from the gospel." It is strange then that when he was writing a book for general use, for the information of numbers, who have little leisure,

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or perhaps ability to collect for themselves, he should omit to refer them to the particular places where this covenant is to be found. In a matter of such importance, as the right knowledge how a sinner is to be justified in the sight of God, his mere ipse dixit is surely not sufficient. But the true reason of the omission is, that the covenant is no where to be met with. Many indeed have talked about it before, but it has never yet appeared, though they have been often desired to produce it.

But are we able to perform the conditions of such a covenant? By no means. For faith is the gift of God, (Ephes. ii. 8. Philip. i. 29.) So that we cannot believe till God enables us. Repentance likewise is the gift of God. (Acts v. 31.) Therefore we cannot repent till God vouchsafes to give us repentance. And obedience is the fruit of a new nature. For they that are in the flesh, (in their natural state) cannot please God," Rom. viii. 8. "We are his workmanship, created in Jesus Christ unto good works." Eph. ii. 10. So then, according to this scheme, God has admitted man to a *new* covenant, and promised to restore him to his favour, and make him eternally happy, upon the performance of certain conditions, not one of which he is able to perform. Besides, if we are to be saved upon performing the conditions of this

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covenant, then is salvation not by grace, but by works. For, "to him that worketh is the reward not reckoned of grace, but of debt," Rom. iv. 4. But, "by Grace are ye saved," says the apostle, Ephes. 2. 8. Therefore salvation is not appointed to be obtained by performing the conditions of this covenant. It will not avail to say, we are still saved by grace, because we are admitted to a gracious covenant, to which the Almighty was under no obligation to admit us. For to *such* a gracious covenant was Adam admitted, though it is allowed by all that it was a covenant of *works*. Since it was by the mere favour, or, if you please, grace of the Almighty that he was admitted to it. To infer then that we are saved by grace, because we are admitted to a gracious or favourable covenant, is a mere evasion, a poor endeavour to avoid the force of this truth, that our works have no share in our justification; and is by no means a right explanation of the apostle's words. When he says, "by grace ye are saved," his meaning is, (as will appear hereafter) that the choice of persons to salvation, and all the means appointed for them to obtain it by, are gratuitous, gratis, a free gift, without any works or deservings of their own. The covenant made with Adam was called a covenant of works, because it demand-
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ed works, or obedience, as the condition of it. For the same reason, whatever covenant requires works or obedience, as the conditions of it, is a covenant of works. But faith, repentance, and obedience, the conditions of this covenant, are works. So that, according to this scheme, salvation is by works: contrary to what the scriptures declare in places innumerable. If we are saved, because we perform such conditions, then our salvation is evidently on account of our works. They are the procuring cause of it. Our author was perhaps sensible that he had made the conditions of this imaginary covenant too hard, and therefore he presently changes the term *perfect obedience* for *sincere endeavour*. "Not that the condition of the gospel covenant is a perfect unfining obedience, but a sincere endeavour to obey all the commands of God to the utmost of our power." But this will not answer his purpose. For it is still a covenant of works as works are still made the condition of it. He says, "our Saviour by his death and sufferings has purchased this grace for us, that real repentance and sincere obedience shall be accepted instead of innocence." But where is this to be found? the scriptures speak not a word of it, either by plain declaration or just inference. Besides, this bold assertion, uttered

with as much confidence, as if it was an acknowledged truth, is impossible to be true. The duty of man to God arises from the relation of a creature to its Creator. And the rule of this duty is given us in his word, "thou shalt love the Lord thy God with all thine heart; i. e. with a perfect, unfinning obedience. While therefore the relation continues the same, viz. of a creature to its Creator; the duty proceeding from that relation must be unalterable. Nor does the inability of man to perform a perfect obedience make any alteration in this matter, or evince the necessity of a new covenant, which shall require only a sincere instead of a perfect obedience. For man's inability proceeds from himself, from his own wilful transgression. So that the right of God to expect an unfinning obedience is no more destroyed by man's inability to perform it, than a creditor's right to demand all that is due unto him is destroyed by his inability to pay it. Agreeably to this our Lord says, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." So that an unfinning obedience is still required of all, to be performed either in their own persons, or by their surety. And for this reason, because this being the rule of duty, resulting from the relation of man to God, as a creature to his Creator, so long as the relation continues

continues the same, the rule of duty must be the same.

The apostle, speaking of redemption thro' the blood of Christ, says, "whom God hath set forth for a propitiation &c— that he might be just." Rom. iii. 25. 26. How? in having a full satisfaction made to his offended Majesty for the breach of his law by man. And for the same reason it is necessary that an unfinning obedience should be required; viz. that God may be just. How? in having that duty fully performed which man naturally owes him. And from hence it appears, that as man is unable to perform a perfect obedience in his own person, there is an absolute necessity that it should be performed by a surety; or man cannot, consistent with the justice of God, be restored to the divine favour. So that what this writer asserts, that "our Saviour by his death and sufferings has purchased this grace for us, that real repentance and sincere obedience shall be accepted instead of innocence," has these material inconveniencies attending it, that it is no where to be found in the scriptures, and is impossible to be true. But to return to the covenant itself. According to this scheme we are to perform a sincere obedience that we may be restored to the favour of God, or justified in his sight. But it is written, "whatsoever is not
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of faith is sin." Rom. xiv. 23. Without faith it is impossible to please God." Heb. xi. 6. And "by him all that believe are justified from all things." Acts xiii. 39. So that we can do nothing that is acceptable to God, till we have faith, and when we have faith we are justified. From whence it follows that either we must be restored to the favour of God, upon condition of doing that which is sinful, or we cannot sincerely obey him till we are restored to his favour, or justified in his sight. And therefore a sincere obedience cannot be the condition of our justification, since we cannot sincerely obey till we are already justified. And what is more, to suppose that sincere obedience is the condition of justification, is to destroy the very nature of justification. The justification of a person, is a declaration that he is righteous. But our sincerest obedience is imperfect; mixed with sin: for in many things we offend all. If we say that we have no sin we deceive ourselves. Therefore, upon this supposition, it is impossible that we can be justified at all, i. e. declared to be righteous: unless we farther suppose that God will declare we are righteous, when we are not so. But we know that the judgment of God is according to truth. To say then, that "God entered into a new covenant with man, that on condition of stedfast faith, real repentance, and sincere

cere obedience, he should be restored to the favour of God thro' Christ, and be made happy eternally," is confidently to assert what has no foundation in scripture, what is absolutely irreconcilable with the doctrine of the church of England, and diametrically opposite to her determination on the subject of justification. It is, to suppose that we are saved by works, not by grace; contrary to the very plain and frequent declarations of scripture—to declare that God hath admitted us to a new covenant upon certain conditions, not one of which we are able to perform—to say, we must do what is sinful to recommend us to God—to overthrow the very nature of justification. And to say, that our Saviour by his death and sufferings purchased this new covenant for us, is to use his adorable name in support of a downright falsity, to countenance an assertion which is so far from having any foundation in scripture, that it is impossible to be true.—The new covenant we have been examining is a patch-work from two different schemes of justification, which Arminius drew for his own use, and that of his pupils. The first of which he publickly recanted, and the second of which he was never able to defend. Excuse this digression, and permit me to take notice of another book of the same stamp: viz. *The New Week's Preparation*.

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Herein it is said, that after the sin of our first parents, "God entered into a new covenant with them, that upon condition of their hearty repentance and sincere obedience hereafter, they should be restored to the favour of God, and after death, to that life and happiness, which, in their state of innocence, was promised to them without ever tasting of death." (Part II. p. 30.) Here faith is left out of the list of conditions. So that this is more plainly a covenant of works than the other. Had this writer been conversant with that part of his bible from which he says this new covenant is taken, he would have known that there is not the least trace of such a covenant to be met with. Our first parents hopes of being restored to the divine favour, were founded entirely upon the seed of the woman: i. e. Christ. There is not even a hint of their being pardoned and saved by their hearty repentance and sincere obedience. It is not written, you shall be restored to the divine favour, if you heartily repent of what is past, and sincerely obey me for the future. But—*it shall bruise thy head.* Gen. iii. 15. i. e. the seed of the woman shall bruise the serpent's head. So that all their hopes of restoration to the divine favour, and being made eternally happy, were to be founded on what Christ should

should do for them, not on their hearty repentance, sincere obedience, or any thing they could do for themselves. But suppose we should at any time break this new covenant, what's to be done then? the answer is ready. "If thro' the frailty and infirmity of our nature, we be at any time, notwithstanding our sincere endeavours to the contrary, surprized into the commission of sin, God accepts real repentance and a renewed obedience instead of an uninterrupted course of holiness." (New Duty of Man) And *how* to repent and renew our obedience we have very circumstantial directions in the New Week's Preparation. "When you have once thoroughly examined yourself, and made a particular confession of the sins of your whole life, and begged pardon; there is not the same absolute necessity of such a laborious examination at your next communicating; especially if you examine yourself carefully every night, and daily repent of the evil of the day past, and are not conscious to yourself of any great and notorious sins, since your last confession; for, if you are not, the examination and confession only of what past since your last communicating, together with the general confession of your former sins, and a solemn renewing of

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your former acts of repentance, may serve the turn. But if your conscience accuses you of any culpable neglect in your last examination, or of any great relapses, or of any wilful violations of your last vows and resolutions; in these and the like cases, it is the surest way to begin all your repentance again."—"When we are come to a sufficient knowledge of our sins, by the foregoing method of examination, our next step is to *repent* of them; and the first part of our repentance is to make an humble confession of our vileness and unworthiness in committing them." (Part I. p. 31.) Then immediately follows "a profession of *godly sorrow* for our sins, and a resolution of *new obedience* towards God, to be made on *Monday evening*." In this confession we have the following expressions; by which we may know on what accounts we are to be pardoned and restored to the divine favour. "O my God, with a heart truly sorrowful and penitent, I turn from my evil ways, *resolving* by thy grace to become *a new creature*; from this day forward I am *fully determined* to betake myself to a religious course of life; O let not iniquity be my ruin." (p. 32.) — forgive me, O merciful father, *for I am heartily sorry* for all the evils which I have done." (p. 33.)
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forgive all my sins, for I am resolved by thy grace to love and serve thee: forgive me O most gracious God, for I forgive all that have offended me." (p. 34.) So that, according to this author, after the commission of sin, the way to be pardoned and reconciled to God, is to resolve and fully determine to become new creatures—to be sorry for what we have done—to forgive others—and to resolve to love and serve him for the future. We are *then* directed to look up to Christ. What? for the pardon of our sins? No. Remember, we are to be pardoned for our good resolutions; &c. but for—I know not what purpose. However, learn it, if you can, from his own words. "Blessed Jesus, who seeketh out sinners to make them *good*, do not reject me now, when I seek to thee to make me *better*" (p. 35.)

Had this writer been acquainted with the scriptures, or the doctrines of the church of England, he would have known, that *the blood of Christ* is the only appointed atonement for sin. "If any man sins, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." 1 John ii. 1. 2. "There is none other satisfaction for sin but the offering of Christ alone." (Art. XXXI.) "They are greatly de-

ceived that preach repentance without Christ, and teach the simple and ignorant that it consisteth only in the works of men. They may indeed speak many things of good works, and of amendment of life and manners; but without Christ they be all vain and unprofitable. They that think they have done much of themselves towards repentance, are so much more the farther from God, because they do seek those things in their own works and merits, which ought only to be sought in our Saviour Jesus Christ, and in the merits of his death and passion, and bloodshedding." (Homily on Repentance.) "They that teach repentance without a lively faith in our Saviour Jesus Christ, do teach none other but Judas's repentance." — "Let us confess our unworthiness before him, but yet let us trust in God's free mercy for Christ's sake, for the pardon of the same." (Second Homily on Repentance.)

The uncommon sale of these books is a striking and lamentable proof of the ignorance which reigns among us, both of the scriptures, and of the doctrines of our own church. Within a few years the *New Whole Duty of Man* has had twenty, and the *New Week's Preparation* near thirty editions.

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They are well known in the three kingdoms, and pass currently, with a deluded people, for orthodox books, and which fully answer their titles, tho' they are diametrically opposite to the scriptures and to the doctrines of the church of England. They are in the highest degree dishonourable to the merits of Christ, and of fatal tendency to the souls of men; as they teach us to endeavour to establish a righteousness of our own, instead of submitting to the righteousness of God.

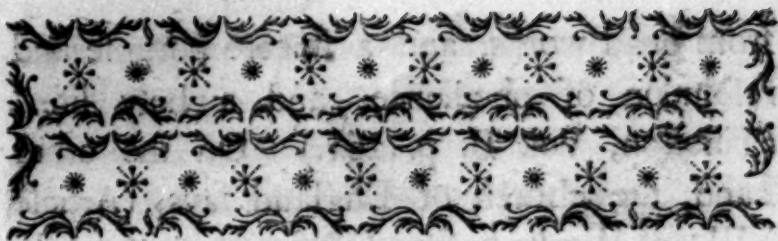
Irreconcilably with any of these schemes of justification, our church says, " We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings." (Art. XI) " All the good works that we can do be imperfect, and therefore not able to deserve our justification; but our justification doth come freely by the mere mercy of God; and of so great and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any of our deserts or deservings, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and
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his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life." (Homily on Salvation.) "The Apostle toucheth specially three things, which must go together in our justification. Upon God's part, his great mercy and Grace: upon Christ's part justice, that is, the satisfaction of his God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not our's, but by God's working in us; so that in our justification, there is not only God's mercy and grace, but also his justice, which the Apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the Law." (Hom. on Salvation.) — "And this justification, or righteousness, which we so receive of God's mercy, and Christ's merits, *embraced by faith*, is taken, accepted, and allowed of God, for our perfect and full justification." (Hom. on Salvation.) In full Harmony with this the Scriptures declare that we are justified only *for* the righteousness of Jesus Christ, and *by* Faith. We are justified freely
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by his grace, thro' the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation thro' faith in his blood." Rom. iii. 24, 25. By the obedience of *one* shall many be made righteous." Rom. v. 19. "Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. — "Who of God is made unto us wisdom and righteousness and sanctification and redemption." 1 Cor. i. 30. "He hath made him to be sin for us — that we might be made the Righteousness of God in him." 2. Cor. v. 21. "By him all that believe are justified from all things." Acts 13, 39.

See now, in one view, the several opinions we have introduced concerning justification, and compare them with the doctrine of our church. *Church of England.* We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ. *Arminian.* We are accounted righteous before God only for our Faith. *Socinian.* We are first justified for our faith and afterwards for our works. *New Whole Duty of Man.* We are accounted righteous before God for our stedfast faith, sincere repentance, and perfect obedience. *New Week's Preparation.* We are accounted righteous before God for our hearty repentance and sincere obedience. I am yours, &c.

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Christ Jesus; whom God hath set forth to be
a propitiation through faith in his blood. Rom.
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Wise Say of Man. We are accounted righte-
ous before God for our best and faintest
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Wise & Perfection. We are accounted righte-
ous before God for our hearty repentance
and sincere obedience. I am yours &c.



LETTER IX.

DEAR SIR,

W H A T you object from a celebrated writer, frequently taken notice of before, has been already obviated. But for your particular satisfaction we may bring it to the standard, and try whether it agrees with the articles. His words are, " I desire that the nature of the gospel-covenant may be well considered, which I take to be this. On God's part there are certain benefits promised, justification, and pardon of sin, and eternal life and salvation. On our part, there are certain conditions required *before* we can be made partakers of these benefits: these are, to assent to the truth of the gospel, trusting in Christ as our only Saviour, repentance

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from dead works, and a sincere purpose and resolution of obedience, and a holy life." (Tillotson, Vol. II. p. 261.) On the other hand, the church of England says, (Article XIII. of Works before Justification.) "works done before the grace of Christ, and the inspiration of his spirit, are not pleasant and acceptable to God, forasmuch as they spring not of faith in Jesus Christ. — Yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." To make these agree, we must suppose, that, "to assent to the truth of the gospel, trusting in Christ as our only Saviour, repentance from dead works, and a sincere purpose and resolution of obedience, and a holy life" — we must suppose, I say, that these, ^{and} "works which are not pleasant to God, but have the nature of sin," mean the same thing. From whence it will follow, that we are to do that which is not pleasant to God, but has the nature of sin, that we may have the benefits of justification, pardon of sin, and eternal life. But least we should conclude that, according to this account, works are the procuring or meritorious cause of our justification, it is soon after said, "the use of this doctrine is as follows. To persuade

suade men to put all their hope and confidence of salvation in Jesus Christ the son of God; that is, to believe that thro' the alone merit of his death and sufferings, God is reconciled to us, and that only upon the account of the satisfaction which he hath made to divine justice, we are restored to the favour of God, and our sins are pardoned to us, and we have a title to eternal life. Not but that *there* are conditions required on our parts to make us *capable* of these benefits; faith and repentance, and sincere obedience and holiness of life, without which we shall never be made partakers of them: but that the satisfaction of Christ is the alone meritorious cause of these blessings." (p. 264.) The conditions which, he says, are to make us *capable* of these benefits, he elsewhere says, are "in order to the *qualifying* of us for the favour of God." (Vol. VI. p. 385.) what must *recommend* us to the favour of God." (p. 388.)

So that his scheme seems to be this. We must perform certain things as conditions of our justification, and previous to it. Yet we are not to be justified for the sake of what we do. But we are thereby only made *capable*, *qualified* for, *recommended* to receive justification, which is already procured by Christ, and

is ready to be made over to us upon our performing the conditions. In opposition to which, the church of England says, "works done before the grace of Christ, and the inspiration of his spirit, (i. e. before justification) do not make men meet to receive grace." (Article XIII.) But this scheme is attended with insuperable difficulties. It has already been demonstrated, that we are unable to perform the conditions which are here required in order to justification. Besides, it is evidently a covenant of works, since works are made the conditions of it. Nor will it remove the *objection* to pretend to reject the *merit* of works: or to say that a person merits nothing by performing these conditions. For as works are the condition of the covenant, it is still a covenant of works, whether there is any merit in them or no. But this is only to endeavour to distinguish where indeed there is nothing to be distinguished. "For to him that worketh is the reward reckoned — of debt." Rom. iv. 4. When he has performed the stipulated conditions, what he worked for becomes his due, he claims it by right, deserves, merits it by virtue of the agreement, though perhaps he has not wrought equivalently to what he is to receive. "If Abraham

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ham were justified by works, he hath whereof to glory." Rom. iv. 3. But how can a man justly glory for his performance of any thing, unless there is some merit in it? And it is strange to say we must do something to recommend us, if there is nothing in what we do that can recommend us. It is declared that these conditions are to be performed to recommend us to the favour of God, or qualify us for justification with all its blessings, as purchased by Christ. Is it not then evident that the performance of the conditions is the procuring cause of the favour of God, and of a title to eternal life? Is it not the thing stipulated for, according to this scheme? when therefore a person has performed the required conditions, he has a just claim to the favour of God, a just title to eternal life; and can claim it as his due, as the reward of his works, upon the promise of God; in like manner and with the same justice that Adam might have claimed eternal life, upon the promise of the Almighty, if he had performed the condition of the covenant of works, to which he was admitted. It matters not, in this case, how eternal life is to come to him; whether as purchased by another, and given him conditionally; or as the immediate reward of his own works.

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For all that he has to do is to mind the conditions of the covenant. If he performs them, he will have a title to eternal life. If he does not perform them, he will not have a title to it. So that, according to this scheme, pardon of sin, justification, eternal life, are purchased by Christ, and whosoever performs certain conditions shall have a title to these blessings. But if this is not to make salvation by works, (contrary to what the Apostle declares in places innumerable) I must own I know not what the expression means.

This writer was, perhaps, misled in this matter, for want of duly attending to the difference between a covenant of works and a covenant of grace. A covenant of *works* is an agreement between two parties, by which the one promises the other certain things upon his performance of one or more conditions. Such was the covenant with Adam; the tenor of which was, "do this and live." In which eternal life was promised him upon the performance of a stipulated condition.

From the nature of such a covenant it appears, that upon the performance of the conditions, the party has a just claim to the things promised, by virtue of the agreement — and that the possession of the things promised is necessarily

neceffarily fufpended, or with-held, till the conditions of the covenant are performed.

A covenant of *grace*, is a grant or promife of certain things to certain perfons, *without* requiring any conditions to be performed previous to, or in order to their poffeffion of the things promifed. Such was the covenant with Noah, Gen. ix. v. 9, 10, 11. “ And I, behold, I eftablifh my covenant with you, and with your feed after you; and with every living creature that is with you; of the fowl, of the cattel, and of every beaft of the earth with you, from all that go out of the ark to every beaft of the earth, and I will eftablifh my covenant with you; neither fhall all flefh be cut off any more by the waters of a flood; neither fhall there any more be a flood to deftroy the earth.” Here the Lord condescends to bind himfelf by promife, to Noah and his pofterity, to do fomething for their benefit. This is the whole of the covenant. He does not require any conditions of Noah and his pofterity, to be performed previous to, or in order to their receiving the benefits of this covenant. Of the fame nature is the covenant of grace; which is given us by the Prophet Jeremiah, (ch. xxxi. v. 33, 34.) and by St. Paul; tho’ it is overlooked by this writer, and perhaps by all the Arminians to a man. It is contained
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in the following words. " This is the covenant that I will make with the house of Israel after those days, saith the Lord: and I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. v. 10, 11, 12. From which it is evident, that the covenant of grace is an absolute promise of God to give unto the house of Israel (the Israel of God, the spiritual seed of Abraham) certain blessings. Here are no conditions required on the part of the house of Israel, in order to their taking possession of the promised blessings, so that their actual possession of them cannot be suspended till the performance of certain conditions. Besides, it is demonstrable that we can perform no conditions previous to our entrance on the possession of them. For the first blessing promised in the covenant of grace, is, " I will put my laws into their minds, and write them in their hearts." Which implies a renovation of our nature. For, since we naturally have the understanding
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darkened, and are alienated from the life of God, through the ignorance that is in us; Eph. iv. 18. to have the laws of God in our mind, presupposes an enlightening of the eyes of the understanding." Eph. i. 18. the shining of God in our hearts, to give us the knowledge of his glory in the face of Jesus Christ." 2 Cor. iv. 6. and to have them in our hearts, implies a change of heart. Since we naturally desire not the knowledge of his ways, but the flesh lusteth always contrary to the spirit. We must first receive the spirit of God, before we can know the things that are freely given unto us of God. Since the natural man cannot know the things of the spirit of God, because they are spiritually discerned." 1 Cor. ii. 12, 14.

Besides, the covenant of grace is all along considered as a testament. The blessings contained in the covenant were purchased by the merits of Christ, and the covenant itself was ratified in his blood. So that the blessings promised therein descend to the house of Israel; (the spiritual seed of Abraham) as a bequest, a legacy. They are therefore a free unconditional donation.

And from hence it follows, that whatever relating to the covenant of grace, is delivered

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in the form of a condition, is not to be understood as a fœderal condition, of something to be done by compact or agreement, in order to entitle or procure a right to any thing; because, in the covenant of grace, every thing required is promised unconditionally. For instance, it is written, "He that believeth shall be saved." If you suppose this relates to the covenant of grace, the meaning cannot be— if you believe, you shall have eternal life, by way of compact or agreement, for that is evidently to refer it to a covenant of works, as it supposes eternal life to be given on account of faith. But the words are descriptive of the character of such as shall be saved; and the meaning is — every one who believeth shall have eternal life. Shall have it — not because he believes, or for the sake of his faith; but because there is an inseparable connection between faith and eternal life. Fortho' faith is required as previously necessary to the enjoyment of eternal life, yet it is also promised to be given. "Without holiness no man shall see the Lord." To interpret these words in this manner — if you will be holy, you shall see the Lord; if you will not be holy, you shall not see the Lord: is to refer them to a covenant of works, by making

holiness the procuring cause of seeing the Lord. But if they are referred to the covenant of grace; they signify principally that there is an inseparable connection between holiness and happiness; or, that holiness is the way in which they walk who shall see the Lord. In like manner, "repent and be converted," if it relates to the covenant of grace, cannot mean — if you will repent you shall be converted; for that is plainly to refer it to a covenant of works: but the design of the words is, to shew that there is an inseparable connection between repentance and conversion.

And this is illustrated by that very instance, which has been produced to support the contrary opinion. "Now when they heard this they were pricked in their hearts, and said unto Peter and the rest of the Apostles, men and brethren, what shall we do? then said Peter unto them, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. v. 27, 28. Here it is plain, they were not to repent as a qualifying condition to partake of the blessings of the covenant of grace, for they had already had an *earnest* of them, being in possession of one of them: viz. "I will

will put my laws in their mind and write them in their hearts." For they now saw something of the true nature and evil of sin, which they could not have done, unless the eyes of their understanding had been enlightened: and this made them earnestly solicitous to flee from the wrath to come, which they could not have been, without a change of heart. But they were advised to repentance and baptism, as things necessarily connected, (by way of antecedent and consequent) with their receiving the gift of the Holy Ghost. "For, the Apostle adds, the promise is unto you." And he intimates, in the same verse, that they were called to partake of it. So that repentance could not be commanded as a qualifying condition, since it was unconditionally promised unto them as heirs of the covenant of grace.

On the other hand, the Arminians, by considering these expressions as containing federal conditions, have substituted a covenant of works in the room of the covenant of grace. And this is perhaps the cause of all their mistakes on the subject of justification. And which they might easily have avoided, by considering that we are under a covenant of grace

grace, and attending to the nature of that covenant.

“ If we were to take the promises of the covenant of grace altogether without exception, we could not, so much as in thought, devise any thing in us, as the condition of the promises. For whatever can be conceived as a condition, is all included in the universality of the promises. Should God only promise eternal life, there might be some pretence for saying, that repentance, faith, and the like, were the conditions of this covenant. But seeing God does, in the same breath, as it were, ratify both the beginning, progress, uninterrupted continuance, and, in a word, the consummation of the new life; nothing remains in this universality of the promises, which can be looked upon as a condition of the whole covenant.” (Witsij *Œconomia* Fæd. lib. iii. cap. i.)

I am yours, &c.

LETTER

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L E T T E R X.

DEAR SIR,

E may observe a great propriety in the arrangement of the articles relating to the subjects, which have been since controverted by the Calvinists and Arminians. In the ninth article, the depravity of our nature, occasioned by the sin of Adam, is set forth; and that nature is declared to be so polluted, that the flesh lusteth *always* contrary to the spirit; and so sinful, that it deserveth God's wrath and damnation. Such is our deplorable condition by nature; our helplessness is made known to us in article the tenth, which says, that we cannot turn again unto God in our own strength; and intimates, that we cannot even wish to return, without his grace by Christ preventing us that we may have a good will. That we can be recovered
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from this dreadful state, pardoned, and justified in the sight of God *only* by faith in the death and merits of Jesus Christ, is discovered to us in the eleventh article. And lest we should fancy, through pride of heart, that we can do something to make us capable of, qualify us for, or recommend us to the favour of God, it is determined, in the thirteenth article, that we can do nothing that is pleasant and acceptable to him, or make us meet to receive his grace. To what cause then must it be ascribed that any are saved, and that the whole of our wretched race are not left to perish in their sins? The seventeenth article ascribes our salvation to the free grace, the alone good pleasure of God. "Predestination to life is the everlasting purpose of God, whereby before the foundations of the world were laid, he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ to everlasting salvation, as vessels made to honour: wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his spirit working in due season: they, through grace obey the calling, they be justified freely: they be made the sons of God by adoption: they be

cause it was foreseen that we would believe, obey, and persevere in holiness. On the other hand, it is ascribed to the purpose of God, to his counsel or determination to deliver from curse and damnation those whom he hath chosen in Christ.

And by the purpose of God is meant, his sovereign will, his absolute determination of particular things, without any respect to, or on account of what man will do. Thus "the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." Rom. ix. 11. Called according to his purpose. Rom. viii. 28.—According to his good pleasure, which he hath purposed in himself. Ephes. i. 9. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will. v. 11.

This opinion of the Arminians is expressly condemned by many of our best divines. The learned bishop Davenant, one of our plenipotentiaries at the synod of Dort, and who lived when Arminianism began to be countenanced by those in power, says, in his treatise against Hord, "As for those you term Sublapsarians, you should have taken

notice, that in this number you must put all who embrace St. Augustine's doctrine, and who have submitted to the seventeenth article of our church. Now these do oppose themselves against the *conditionate* election and preterition, built upon the foresight of men's good or bad acts, lately brought in by Arminius. So that by joining yourself with the remonstrants, you have clearly forsaken the doctrine of the church of England." Page 28. "We do not only avouch the doctrine of St. Augustine concerning *absolute* predestination to be true, allowed by our church, and easily cleared from all those absurd consequences which the adversaries would fain fasten upon it; but we further avouch, that the *new-devised* platform of predestination grounded by Arminius upon *foreseen faith and perseverance*, is false, vain and disagreeing from the notion of predestination rooted in the hearts of all catholic and orthodox christians." p. 16.

The pious bishop Carlton, another of our divines at the same synod, says, (in his answer to Montague.) "In the (XVIIth) article, predestination is said to be the everlasting and constant purpose of God. It is said in the article, that they that are predestinated, are called according to God's purpose: this is enough
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be made like the image of his only-begotten son Jesus Christ: they walk religiously in good works: and at length, by God's mercy, they attaine to everlasting felicity."

By this method we are first acquainted with our natural misery and helplesness, and then directed to the only remedy, by which we can flee from the wrath to come. We are not suffered to presume upon the favour of God, before we have been shewn what manner of men we are; nor instructed in the grand scheme of grace, the mystery which was hid in God from the beginning of the world, till we have been informed of that which tends to humble us, and constrain us to seek for help from one who is mighty to save us. In like manner, the apostles first acquainted their hearers with their natural danger and helplesness, that there was no other name by which they could be saved, but the name of Jesus Christ. And not till then did they unfold to them the doctrine of predestination to life. Arminius and his followers do not deny that God hath, from eternity, chosen certain persons to salvation, hath predestinated them to eternal life. But they say, that this predestination is conditional—depends upon what they will do, is made from a prescience of their believing
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and obeying the gospel, and persevering in holiness to the end of their days. The Socinians suppose that there is, from eternity, a general determination of God, to save all such as shall obey the gospel; and that, in time, when they have obeyed the gospel, he ordains them to eternal life. But this may more properly be called post-destination than pre-destination. Yet neither of these opinions is consistent with the article. The latter is the doctrine of the church of England inverted. This article says we are chosen to salvation from eternity; the Socinians fancy that we are not chosen till the end of our lives. The one declares we walk religiously in good works because we are chosen, the other says, we are chosen because we walk religiously in good works. According to the one salvation is given us freely, according to the other we must work for it. Nor can the Arminian opinion be brought to an agreement with the article; since there is nothing in it from which it can be concluded that salvation conditionally depends upon any thing we do. There is nothing about faith foreseen; not even an intimation that faith, holiness and perseverance are the conditional causes of our election; that we are chosen be-
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of our being elected, which we could not have, but by his free gift. We could not believe, unless God had determined to give unto us to believe. But he that believeth shall be saved. So that our salvation was secured, upon God's determination to give unto us to believe; because salvation is inseparably connected with faith. And therefore to make election or predestination to salvation depend upon faith *foreseen*, is to say that we are predestinated to salvation for the sake of that, which it could not be foreseen we should have, till our salvation was pre-determined.

The doctrine of absolute predestination to life has been so grossly misrepresented, and loaded with such horrid consequences; that by far the greater part of professing christians will not give it a patient hearing. The very mention of it will fill their hearts with indignation, and their mouths with witless harsh expressions; which have been received without consideration, and being repeated often, are supposed to be true, and so pass for solid, conclusive arguments. What? would you make God the author of sin? can you suppose an infinitely merciful Being made so many creatures to be damned? what does
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it signify then how we live? for if we are to be damned, we shall be damned, let us live ever so well. And, if we are to be saved, we shall be saved, let us live ever so vilely. These, and the like absurdities, are ever ready to be poured out against it. On the other hand, the article says, "They which be endued with so excellent a benefit of God," viz. of being predestinated to everlasting salvation, as vessels made to honour, "They be made like the image of his only begotten son Jesus Christ: they walk religiously in good works." So that they who are predestinated to salvation, are likewise predestinated to holiness. The apostle says, "God hath chosen us in him (Christ) that we should be holy and without blame before him in love." Ephes. i. 4. "God hath from the beginning chosen you to salvation, thro' sanctification of the spirit." 2 Theff. ii. 13. They therefore who do not walk religiously in good works, deceive themselves, and wrest the scriptures to their own destruction, if they suppose they are predestinated to everlasting life, chosen in Christ before the foundation of the world. And they who, thro' faith in Christ, do walk religiously in good works, have not the least reason to imagine they are not predestinated,

to prove all which they intend, and to overthrow your *new* doctrine, that men are called in consideration of their faith, obedience, and repentance. The article saith moreover, that they are justified freely. If freely, then without consideration of any thing foreseen in man." p. 12.

"If the question be proposed, why God receiveth one to mercy and not another? why this man, and not that? to this question all the orthodox that have taught in the church, after St. Augustine, answer, that of this taking one to mercy and leaving another, no reason can be given but only the *will* of God. The Pelagians and Arminians say, that God herein is directed by somewhat *foreseen* in men predestinated. Now that predestination dependeth only on God's *will*, without respect to any thing foreseen in men, is, as I said, the received doctrine of St. Augustine, and of the church following. For before St. Augustine this thing came not in question, as himself in many places confesseth. The same is the doctrine of the reformed churches. And this hath hitherto been the received doctrine of the church of England." p. 14.

It would be easy to fill many pages with testimonies to this truth, from our sound divines;

vines; but what has been already said may suffice to shew that the Arminian notion of predestination is condemned by our church, and consequently is inconsistent with the article. It is, moreover, unscriptural. "As many as were ordained to eternal life believed." Acts xiii. 48. Where, it is evident they were not ordained to eternal life, because they believed; but they believed, because they were ordained to eternal life. God hath chosen us in him, before the foundation of the world, that we should be holy." Ephes. i. 4. So that they were not chosen in him, because they *were* holy, but that they *should* be so. Agreeably to which the apostle says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. Besides, it is absurd to make faith, obedience, and perseverance, the causes of election. For these are all the gifts of God, the effects of his Almighty power. And therefore to suppose we are chosen because God fore-saw we would believe and obey his gospel, and persevere unto the end in the way of holiness; is to make those things the causes of

See also Sharpe's sermon upon this Text.

or shall be damned; because they are walking in the way which God hath appointed that all shall walk in, whom he hath chosen to everlasting salvation.

That there is an absolute, unconditional predestination of certain persons to eternal life, is abundantly evident from the scriptures, and sufficiently proved by the passages lately mentioned. It may not however be improper to add a few more. "To sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my father." Matt. xx. 23. "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." Luke xii. 32. "I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand." John x. 28. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace. Ephes. i. 5, 6.

And indeed if we consider what was delivered in some of the foregoing articles, we shall find that these things must be so. For if we bring into the world such a corrupt nature as deserveth God's wrath and damnation (Article IX.) —if the condition of man

after the fall is such, that he cannot, in his his own strength, turn unto faith and calling upon God (Article X.)—if before we are justified, and made partakers of that grace, which will assuredly end in eternal glory, all that we are apt to call good works “are not pleasant and acceptable to God, do not make us meet to receive his grace, but have the nature of sin.” (Article XIII.) — How is it possible that any man should be saved, unless God had ordained him to eternal life? But if God hath predestinated some to eternal life and not others, is there not injustice with him? by no means. For all have sinned and come short of the glory of God. The depravity of our nature deserveth God’s wrath and damnation. So that if he had left the whole human race to perish, there would have been no injustice in him; for all deserved to perish. An instance of which vindictive, unrelenting injustice, we have in the case of the fallen angels. Not one of those many myriads of once glorious Beings will be saved. Not one of them ever had, or will have the discovery of mercy made to him. Instead therefore of arraiguing the Almighty of severity or injustice, in suffering perhaps, the greater part of mankind to perish

rish in their sins; we should extol that mercy, by which he hath predestinated so many millions to eternal life, to the adoption of children, to the praise of the glory of his grace; when he might justly have left them to perish as well as others; since they had as justly deserved it.

This frightful doctrine then of predestination amounts to this. All mankind are by nature children of wrath — without strength-enmity against God. The Almighty, who foresaw this would be the consequence of the fall, decreed from everlasting to deliver from curse and damnation those whom he hath chosen in Christ; and to bring them, by Christ to everlasting salvation; and to leave the rest to perish in their sins. When a king has subdued his rebellious subjects, he grants a free pardon to some, and orders others for execution. Can you conceive he is guilty of injustice in ordering some for death, when they have deserved it? are you not rather inclined to commend his clemency in sparing some who have deserved to die? consider mankind as fallen in Adam, and the case is exactly parallel. Unless you choose to look upon this as an exception; that of all who have heard the gospel of Christ,
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none will be found in the number of those who were not predestinated to eternal life, but such as have wilfully rejected the counsel of God against themselves.

By setting in one view the several opinions concerning predestination, we may see that this article is incapable of an Arminian, or Socinian construction. *Church of England.* God hath, according to his everlasting purpose, constantly decreed, by his counsel secret to us, to deliver from curse, and damnation those whom he hath chosen in Christ to everlasting salvation. *Arminian.* God hath from eternity chosen certain persons to salvation; not indeed absolutely, without any regard to what they would do, but conditionally, from a foresight of what they would do. He hath chosen them, *because* he foresaw they would believe and obey the gospel, and walk in holiness to the end of their lives. *Socinian.* When men have obeyed the gospel, then, and for the sake of their obedience to it, God ordains them to eternal life.

When *Laud* came into power, and openly patronized the Arminians, they began to search the articles, homilies, and liturgy for expressions that might seem to favour their opinions. And when they found any that were
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capable of a double meaning, or could be wrested to agree with them, (notwithstanding their notions were condemned in places innumerable) they used them as arguments that Arminianism was allowed by, or was the doctrine of the church of England. One of the first passages they thought for their purpose, is this from the sixteenth article. "After we have received the Holy Ghost, we may depart from grace given." --- From which they conclude that a justified person might fall away, and consequently that predestination to eternal life is not absolute but conditional. The title of this article is, "Of sin after baptism." And bishop Burnet has well observed, that St. Augustine held that with the sacrament of baptism there was joined an inward regeneration; and that he thought persons *thus* regenerate, might have all grace but that of perseverance." (On Art. XVII. p. 149.) Agreeably to this bishop Carlton in his answer to Montague, says, "Of those who have received the sacrament of regeneration, and are judged by us to be regenerate and justified, many may proceed and make a great progress in the church, *to be enlightened, to taste of the heavenly gift, to be made partakers of the Holy Ghost (that is, of many Graces of the Holy Ghost) to taste*

taste of the good word of God, and of the powers of the world to come; and yet they may fall away totally and finally. But they that are regenerate, justified, and called according to God's purpose, (ask not me who these are, it is enough that they are known to God) they may fall into divers temptations and sins, which bring them under God's wrath; but these never fall away either to-

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Art. 16.

*ally or finally. This was expressed by Dr. Overall in the conference at Hampton court. By this distinction of men regenerate and justified *sacramento tenus* only, and such as are so indeed according to God's purpose and calling, he might easily and fairly have satisfied himself in all these objections, which he draweth out of the book of Homilies, &c. For first he hath not proved that a justified man may fall away totally or finally; neither doth that follow from any words by him produced. And if it were proved in direct terms, how easy is the answer, that it is then meant of such as are regenerate and justified *Sacramento tenus*, and no farther; for that such fall away; it was never doubted in the church, as St. Augustine sheweth." (p. 104. 105.)*

+ Where is this Distinction found in Scripture?

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The cavil from the sixteenth article is too trifling to be regarded; not to say, that it is answered in that same article, in the words which immediately follow it. But if what it has occasioned bishop Carlton to observe, contains the sense of the reformers, on the subject of baptism, (and there is good reason to suppose it does) we have an easy and true answer to all the passages that have been or may be drawn from the homilies, office of baptism, &c. with a design to have it thought that Calvinism is not the doctrine of the church of England.

There is perhaps no occasion to proceed farther on this subject. By looking back to what has been said, we may perceive that the reformers were Calvinists, (as bishop Burnet observed) "in the sublapsarian hypothesis." — that the articles, homilies, and liturgy, are Calvinistical—that the divines, who succeeded the reformers, and their successors, were Calvinists—that for fifty years after the articles had received the parliamentary sanction, (and almost ten years before they had been agreed upon in convocation, by the archbishops, bishops, and the clergy) the two universities, the archbishops and bishops, and ~~the~~ ^{the} ecclesiastical representatives, unanimously declared on all occasions, that calvinism was the doctrine

trine of the church of England—that, for a long time after that period, whenever Arminianism shewed its head, it was publicly opposed and condemned by those in power, as being contrary to the established religion—and that, when some of our bishops publicly countenanced it, they were resolutely opposed by the parliament on that account, and declared to be enemies to their country—and moreover, an archbishop was brought to the bar, condemned, and executed, among other things, for introducing Arminianism. We have seen likewise, that the plea, that the church drew up the articles with such latitude, that persons of different persuasions might subscribe them, is impossible to be true, and is even contradicted by their title, which says, that they were agreed upon to avoid diversities of opinion, and to establish consent touching true religion—and, what is more, that they are absolutely incapable of an Arminian, Arian, or Socinian construction. So that, considering them as the confession of faith of the church of England, an Arminian, Arian, or Socinian, cannot, with a good conscience, on any plea whatever, subscribe them, and declare that they are agreeable to the word of God.

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To say that Calvinism is absurd in itself, and leads to licentiousness, is only to repeat what has been said a thousand times, and has as often been proved to have no foundation. But, supposing this was true, it is nevertheless the doctrine of the church of England. And it ill becomes any of those to say so, who have publicly declared and subscribed that it is agreeable to the word of God. To declare one thing, and believe the contrary, is hardly consistent with the character of an honest man. There is, however, this to be said in its favour, that it is the only religion that ever benefited the souls of men. And it is, moreover, the only scheme that is suitable to the case of fallen man, the only one that will bear the test, the only one that is not reducible to an absurdity.

The Socinians have not the least right to be called Christians, for their principles are wholly subversive of Christianity. They indeed use the name of Christ, but it is, as it were to say, Hail master, and spit upon him. How one in his wits can believe, that a mere man is a proper mediator between an offended God, and his rebellious creatures, and can in a way of justice, be the redeemer and saviour of lost sinners, is absolutely inconceivable. And it is

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— wholly inconsistent with reason, that any one less than God over all, can equitably redeem the souls of such a great multitude as no man can number, can satisfy the majesty of heaven for their innumerable transgressions of his laws, and procure for them eternal life, with all the wondrous blessings of grace and glory. Nor need we scruple to affirm, (for it is strictly demonstrable) that no one less than God over all, can equitably redeem one single soul, or atone for one single sin. And if we survey the leading principles of Arminianism, we may find that they have no better claim to our esteem.

— Their notion of *liberty*, that it is necessary there should be no bias on the will, but that it should be perfectly indifferent to good or evil, or there can be no moral freedom of action, is big with absurdities. It is at once to make the assistance of grace, the exercise of the ministry, and all exhortations to duty, impertinent and ridiculous. For the design of them is to bias the understanding, and influence the will in favour of religion and virtue. But if they effect these ends, they destroy that indifference to good and evil which is said to be necessary to moral freedom. And consequently whatever is done by means of
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their influence, is not the action of a free agent, and so cannot be worthy of praise or blame, of reward or punishment. If this *indifference* is necessary, then we must suppose that the damages of the fall are so far repaired, that the natural propensity to evil is taken from every man; or he cannot act *freely* under their supposed new covenant. For a propensity to evil is a bias on the will. But this is contrary to their own opinion, and indeed to constant experience.

Besides, this indifference to good or evil supercedes the supposed necessity of their new covenant. For if there is in man no bias to evil, (and an indifference to good or evil implies that there is none) there can be no reason imagined why a sincere obedience only should be required, and not a perfect obedience, which is the duty he naturally owes his Maker.

And, to mention no more, it is to suppose that all our actions are done without any reason why we do them. For every reason is a motive, a bias on the will, to choose one thing rather than another. But this destroys that indifference which is here said to be necessary.

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The Arminians pretend to reject Calvinism, because it does not give all mankind an equal chance of being saved; and so is inconsistent with the divine justice. This objection has been already obviated. But what do they get by that supposition? they are presently obliged to imagine that God entered into a new covenant with man, requiring only a sincere instead of a perfect obedience: i. e. that he dispensed with that obedience which is justly due from his creatures, and accepted of less than is justly due. Or, in other words, that he dispensed with that obedience which results from the relation of a creature to its Creator, and which is indispensably due so long as that relation subsists between them. So that they suppose the Almighty unjust, in order to free him from the appearance of injustice. Besides, the case of the heathen, or those who never had the gospel preached to them, particularly clogs their supposition. For, as there is no other name by which we can be saved but the name of Jesus Christ, if it is necessary that all men should have an equal chance for salvation, then it is indispensably necessary that the gospel should be preached to all.

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The Arminians suppose that man is able to render all efforts of divine grace for his salvation ineffectual. So that salvation must principally depend on the will of man; and consequently Christ can be only a Saviour in part. For notwithstanding all that he has done, all that he has procured, if the sinner should take it in his head not to be saved (and it would destroy his liberty to make him *willing* to be saved) he must perish. And even if he should chuse to be saved, he has this to say, viz. that all that Christ has done and suffered, would have been ineffectual to his salvation, if he had withheld the consent of his own will. And this contains the gangrene of their whole system, and what is of a most pernicious tendency. For if such a mighty power is to be ascribed to the will of man, as there is in all mankind a principle of self-sufficiency, occasioned by that spirit of self-dependence which was contracted by the fall; the supposition of such a power in man tends to cherish his natural principle of self-sufficiency, and so increases his inclination to seek salvation in his own strength, at least in part. It tends to counteract every thing that would make him sensible that without Christ he can do nothing; and excites him to endeavour to establish his
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own righteousness, instead of submitting to the righteousness of God. It keeps him in ignorance of his disease by nature, the knowledge of which only can make him sensible of the want of a Saviour, and induce him to apply to one. So long therefore as the belief of this power in man is accompanied with a suitable practice, the sinner cannot possibly be saved.

Such are the principles of this fashionable, and, as it is called, rational religion, Arminianism.

It is an acknowledged truth that there can be no happiness out of God. The first disobedience chiefly consisted in unbelief of the word, power, and sufficiency of God. And the principal effect, the main branch from this dreadful root, was an endeavour to seek happiness out of him. The same spirit of self dependance naturally works in all our wretched race, is the grand mark of our apostacy, and the immediate cause of our misery. Therefore, so long as we act from this principle, we must be out of the way both of happiness and duty. And till we are convinced of the evil of acting from it, we cannot heartily return to our allegiance
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to God, and seek our happiness in him, where only it is to be found. So that man is naturally helpless, notwithstanding all his lofty imaginations to the contrary; and must be convinced he is helpless, has no power in himself, before he can act from a right principle; viz. from a dependence on God for all in all. And therefore this spirit of self dependence must be subdued, weakened, and renounced. And hereby the proud creature, who would have been as God, is brought to know that he is nothing. He who would have had every thing without the aid of his maker, is constrained to receive every thing from his hand as a free gift. He who would not credit his Creator, is brought to live on him by faith; and has no reason to think he shall have any thing, unless he will trust to the word and promise of God for it. And hereby the Lord alone is exalted, and the sinner has continually matter for self abasement, having his sins, as it were, ever before him; being constantly reminded, by the life of faith, and humility, which it is his duty and happiness to lead, of the unbelief and pride, by which he apostatized from God.

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And from this certain truth Calvinism is easily deduced. For as man is naturally helpless, if ever he is saved, it must be by grace. He can do nothing for himself, and therefore can be delivered from his miserable state, and made happy only by the power and mercy of God. But if salvation is by grace, it is owing to the determination of God to give it him. For man can have no gift from God, but what the Almighty had decreed to give. And if the Almighty determined to save, or bestow salvation on him, there is a necessity that he should be kept by the power of God, till it is to be compleatly enjoyed.

This despised system then has these peculiar advantages. It is founded in truth—tends to promote the glory of God, and is suitable to the case of fallen man—is the only scheme by which he can be brought into the way of duty and happiness, and therefore the only one which can promote his eternal salvation. It is moreover clearly set forth in the word of God, and agreeably thereto is the doctrine of the church of England.

But till the veil is taken from the heart, and his natural disease discovered to him, he will not receive the truth in the love of it, will
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not even endure sound doctrine. The heart at least will rise up in enmity against it. Opposition then you must expect, if you will be faithful to that trust you mean to take on you. But consider, if after being convinced of the truth, you give it under your hand that it is agreeable to the word of God, and moreover, declare that you are moved by the Holy Ghost to take upon you the sacred office; you are under an indispensable obligation to preach it to others, to declare unto them the whole counsel of God, whether they will hear, or whether they will forbear. You may indeed have more ease, a greater measure of outward peace, and of the favour of man, by speaking smooth things, and sewing pillows to arm-holes: but remember, the day is coming, when the great shepherd will appear, who will assuredly require the blood of souls at your hands.

To have been unfaithful to your charge, by concealing or softening the truth, will be then found to be without excuse. And what will it avail to have had the smiles of the world, to have been loaded with preferments, or distinguished by titles, when conscience

shall declare they were the price of unfaithfulness, and you stand in the presence of an inexorable judge, who is about to render to every man according to his works?

— If we are to perform unto the Lord all our vows, we may be assured that the breach of those, which more immediately relate to his glory, and the good of souls, will not go unpunished. But if there was not a fearful looking for of judgment to come, how could you be easy, while you was wilfully acting contrary to the most solemn engagements? how — could you answer the accusations of conscience, that your life was a continued scene of dishonesty. On the other hand, the inward peace and satisfaction which must attend a faithful discharge of your duty, through grace, are more than sufficient to counterbalance any inconvenience or temporal loss, which your fidelity may occasion. The consideration of the glorious cause in which you are engaged, and the sense of acting in it with uprightness, will always prove “a feast of fat things.” Besides the day is at hand, when every reproach shall be rolled away, every misrepresentation rectified, and the wisdom of your conduct approved by your very enemies. Moreover, the

the Lord will not forget your labour of love, or suffer it to pass unrewarded even in this life. And when he shall come to be admired in his saints, his own hand shall put on that crown of righteousness which is now laid up for you, and the triumphant acclamations of the redeemed world, shall accompany you into his eternal joy.

I am yours, &c.

F I N I S.

L E T T E R X

the Lord will not forget your labours of love,
or suffer it to pass unrewarded even in this
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the redeemed shall be your own.

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I am yours, &c.

F I N I S

The Reader is desired to correct the following mistakes, and to excuse the several literary errors he may observe.

Page 55, line 5, after *because*, add *they*.

107, — 9, for *if the*, read, *if for the*.

118, — 5, *totally*, read *lately*.

119, — 26, *as far as*, read *so far as*.

122, — 5, *this*, read *their*.

127, — 2, *pursuing*, read *perusing*.

— — 12, *these*, read *those*.

172, — 12, *presents*, read *prevents*.

179, — 26, *their*, read *that*.

188, — 10, omit *on*.

— — 27, after *favour*, add *and*.

210, — 20, *these works*, read *these, and works*.

239, — 26, *an ecclesiastical representative*,
read *our ecclesiastical representatives*.

249, — 14, *pleasure*, read *measure*.

The Reader is desired to correct the following
mistakes, and to excuse the several literary
errors he may observe.

Page 55, line 5, after because, add and.	107
9, for if, read, if for the	118
5, totally, read lately.	119
26, as far as, read to far as	122
5, this, read there.	127
4, putting, read putting.	131
10 FE 58	135
12, for, read to	136
26, that, read that.	138
10, or, read or.	139
27, after, read and.	140
20, the, read the.	141
20, as, read as.	142
14, the, read the.	143